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A PROPHECY

THE HUMAN COMMUNITY  
OR  
THE TRUE SOCIAL ORDER

BY  
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The Human Community,  
San Francisco, Calif.

DEDICATED  
TO ALL  
HUMANITY  
FOR ITS  
LIBERATION



THE whole World's boasted civilization in 1914 collapsed. The finer elements in feelings which existed were swallowed by the ravages of warfare. Statesmen were impotent in preventing the world-wide conflagration of murder and destruction, the abyssmal depths of human cruelty and brutish annihilation. Ecclesiasticisms proved the aids to bring on the hurricane of death having first slain truth and human intuitions. In fact all the vast slaughter of the innocent members of society in the battles of the world-war may be justly charged to a cringing clergy and apostate churches. They were in the position to instill the Christian principle in the various nations at war but did not do so. They substituted their own inventions for truth and thus blasted the hope of seers and prophets who looked forward to the time when war would be an impossibility because sincerity, honor, justice, equality and fraternity would be the ruling principles among all civilizations, immature or perfected. The worship of value in matter, designate it by what name you choose—wealth, lands, mines, money, stocks, bonds, gold, silver or commercialism—displaced the value which must be attached to human life if peace, progress and prosperity are to be attained and maintained. Wrong ambitions have been and are dominant in the so-called upper circles of society, especially among those who would set themselves up as rulers of the people. People have been driven into castes by the designing few who have lorded it over the toilers that in reality are the kings and queens of the whole earth. Had humane principles been applied as taught by both Siddartha Gautama and Jesus of Nazareth, the whole world now would be the Paradise for which all great and good men and women have in all ages sighed. This sighing is the only proof needed that The All-Intelligent has ever had a definite ideal, a specific life for every human being born upon this earth. Humanity is dedicated to discover this ideal. It is under obligation to put that ideal into practice and thus become aligned with changeless law to advance.

Now chaos is reigning in the whole of the so-called civil world. The established social order is being attacked by those who claim to be the patrons of law and order. Life is no more secure at their hands than in the hands of those whom they designate as bandits or brigands. Pulpiteers are crying the loudest for

vengeance, legal wrath which exacts death, as the penalty for daring to expose the vagaries and pretenses of the alleged ambassadors of the Prince of Peace. All manner of robbery is practiced under the name of law and business. It is the Avarice of these and the debased ambition of despotic rulers, all claiming to be Christian which plunged the whole world into the deluge of blood which flowed from human veins while the leaders are driven by the force of avalanchal evil constantly nearer and nearer into the actual abyss of intoxication and insanity. Life should have been held in the highest sense valuable and as the one thing in the whole world which no human being should destroy. Nor should collective society assume to have jurisdiction to destroy human life. This belongs to the Great Cause of created things. Humanity is entrusted with the development of Life. It is not given authority to take what it cannot restore. Hence, death, is one of the affairs belonging to the Highest-One, it is not within the province of humanity. Humanity is obligated to destroy false standards of living and establish the best environment of which it is capable. This environment, however, is also evolutionary. It is ever subject to amendment. As people grow in knowledge they see more clearly the laws governing all life and must necessarily apply the new-found principles to the individual in community life. No one community has any right to impose its standard upon another. Each must "work out its own salvation" unhampered by the dictates of any other. Physical surroundings vary. Human beings cannot change them. Furs are not worn in the tropics nor do people go about undressed near the poles. Each adapts itself to the natural conditions.

In the domain of religion one discovers that every community has had good people who sought to inculcate loftier ideals. No one has had a monopoly of Revelation or Inspiration.

China had its Laotze, Mo Ting, Confucius and Mencius with the numberless unnamed ones who preceded them. India—what visions burst into view as one recalls the names of wise ones who formulated the Brahman system, the Jain culture, Bhuddism brought forth by Siddartha Gautama while the whole culminated in the Brahma Somaj the offspring of the life of Ram Mohan Rai. The Egyptian land gave to humanity a Moses, while Arabia bestowed the Christ of the Christians and the Mohomet of the Islamic world. Still further back in history in what is now Persia, lived the oldest Law-giver, Khammurabi, followed by Zarathustra,

whose system has penetrated into all others coming into contact with it. Greece produced its Socrates whose wisdom speaks louder at the present than in his day. Rome bequeathed a Marcus Aurelius, a genuine saint, and so on down the line in the stages of history to the present time, lived these people, seeking to give hope to the weary and to correct wrongs in the social order of their day. There will always be found people in every region of the earth animated by the same holy purpose.

The True Social Order presented in this book sets forth the Fundamentals upon which all peoples may and can, yes must base their lives individually and collectively to become progressive, prosperous and peaceful. Every departure from these principles is a form of anarchy and this always ends in human bloodshed. It is absurd to attempt to separate life into dissociated parts called church and state or civil and ecclesiastical or physical and spiritual or natural and super-natural. A Community is an organism controlled by the same eternal law as that which guides a family to happiness and glory. The presentation of the True Social Order in the form of a Constitution, tho brief and simple makes it easily comprehended. Tested by every standard the Constitution is universally applicable to a small company, educated or ignorant, a state or a nation as now known—yes to the whole earth, while unfolding the method for its adoption and application reveals its Realism.

Whoever opposes the Human Community or the True Social Order is dominated by selfishness and arrogance, whether that one be capitalist or laborer, jew or gentile, catholic or protestant, legalist or anarchist, sectarian or alleged Christian.

Everyone whose heart beats true with human nature will welcome the Human Community and when fully conscious and enlightened will be earnest in converting the unbelieving so that in every region on the Earth's face where people dwell, they will adopt and live the Life of Real and True Human Beings, the Unselfish Life, dominated by the Law, God-given, of full Justice for each and all, Equal Opportunity and Station for each and all, Freedom for each and all and Love for each and all.

## Chapter I.



REPORTS of the daily press detailing the unimaginable devastation and the unbelievable slaughter on the Battle Fields of Europe made the stoutest hearts among all people palpitate with feverish rapidity. The bravest were awe struck. The humblest fell to weeping. All people were in the intensest emotions. There were some few who calmly reflected, searching for the cause compelling the catastrophe and also seeking a possible cure preventing a recurrence of such a world-wide calamity. In the quiet hours of the night these people of noble spirit considered with burning ardor the problem of all problems which can animate true-hearted people. After much consideration a determination was reached to call a community meeting to take stock, as it were, of the existing status of the social order to discover its errors and point forward to those principles which would correct them. In so far as human insight could penetrate, it was also resolved to present those matters which might destroy all false standards of human activities and life. To this end these earnest people, for women shared equally with men, the responsibility in the matter, prepared and published in the press the following call for a meeting of the whole community:

"To all friends and comrades of humanity: We, the undersigned, believe that the time has come to act and not only think. We have given careful study to the current affairs of society and civilization. Something must be radically wrong in the social structure or the world-war would never have burdened the homes and nations with death and debt. We are sufferers. Our children will likewise suffer and centuries may elapse before the burdens can be removed. The whole world is hindered in its progress by such awful calamities as the recent fratricidal slaughter. We evidently are particeps criminis or we should not have paid such awful penalties upon European battlefields. Let us passionately investigate ourselves in all our doings and relations with each other, for what we find in ourselves is also discoverable in the lives or characters of all people. In an open and straightforward searching we may perchance be of the greatest benefit to the entire human race. We most sincerely urge you to attend a meeting beginning at 3 p. m., Sunday, in the Auditorium of the Opera House, coming prepared to participate whole-heartedly to bring about perpetual peace, progress and

prosperity. Signed. All the ministers, bankers, professional people, business people, farmers, stock-growers, participating in the informal meetings held for one month, the number being twenty-three at first and finally to make this call, they aggregated one hundred and ten."

## Chapter II.

### THE COMMUNITY MEETING.



EARTS were quickened at the reading of the announcement in the daily press. It appears as now viewed that the whole community was groping its way into daylight. It is needless to state that every adult who could gain an entrance was in the Auditorium. No standing room was to be found. Someone suggested that in the selection of a presiding officer one who was not in the public eye always should be named. So a lawyer stepped upon the rostrum, saying merely: "Friends and neighbors, since we ought to have a presiding officer so that everything we do may be done in order, I move that Jake Rousseau, whom all trust and know, be the presiding officer of the present meeting." This motion was unanimously carried. Jake Rousseau was a farmer past fifty years of age. He was possessed of a college training, but what was more important, level-headed though filled with enthusiasm. Upon taking the presidency his few, but pertinent remarks were the following, as taken down by a volunteer reporter: "Friends, neighbors, brothers and sisters, it is needless for me to state the purpose of this meeting. You know it as well as I do. It is quite possible that it may be for us of the most importance and also likely that all the members of the whole human race, if we do our work sincerely, shall feel the impulse and they, too, shall emulate us in solving the problems in their own communities and thus launch the life of all into the ever peaceful paths and currents of constant progress in material, social, intellectual and spiritual affairs. No community nor any member in these serious and strenuous times should be untouched by the universal aspiration expressed every day by thoughtful people, longing to know the cause of this unbearable condition of society where one member preys upon another and one community upon the other, which plunges the whole world into brutish war. We desire to know the cause and then seek for the

cure that it may be applied thus ever to prevent the recurrence of like times and relapses into savagery, which is expressed in war. Our universal Father must have an ideal for his children. That ideal must be for us to discover and then to live it. All of us must also be aware of the fact that individualism cannot solve the problem of peaceful living. It has come to pass that the interests of the community, as a whole, must be considered and then the individual will have his welfare also adjusted. It is incumbent upon us all to give our most earnest and careful thought to all the affairs confronting us and then unswervingly to press forward in the right. We shall thus be able to construct a social order which will be adequate for the present and immediate future. The methods we may devise, we shall bequeath to our children, who in turn may apply the good in them with their own discoveries so that their generation will be better fitted to attain the Ideal of our Common Father. So that a definite record may be kept, let me suggest that at least three or better four, persons be selected—those capable of reducing to type written-form what shall be here done and said. Since we are conversant with the procedure known as Rules of Order let us put them into practice and abide by them. We are now prepared to enter the next step in the meeting. What shall it be?" By unanimous vote four shorthand reporters were selected. They were Bessie Straight, Kate Ernest, Samuel Worker and Henry Stallwart. They were directed to work in relays, making their own choice.

"Seeing that we are now in position to proceed, who is there present with a suggestion as to the possible cause of the world disorder? Where is the error or perhaps it would be more correct to say: 'What are the faults which have brought us into this ruin of life and material?'" said the presiding officer.

Every one present was filled with awe. Solemnity could be seen in every face. Intense thinking appeared to surcharge the entire atmosphere. No disposition was manifested to do anything hastily. Someone suggested that certain persons should be selected to speak upon the topics designated, but after careful consideration it was decided to be undemocratic. Each one, it was declared, had the same right to state what he desired, be it much or little. It was also determined that each speaker should be heard from the rostrum. This became necessary for all to be able to hear what was said.

After the presiding officer had announced that a worker for a



lumber company desired to speak, this man stepped upon the platform saying: "Something must be woefully wrong or there would not be, as now, the difference among people's condition of life. Why should I and my comrades be compelled to toil twelve hours each day and others who are in the same line of occupation sit at ease doing nothing whatever? Yet these go about in automobiles, dress in expensive clothes, have diversions at beaches and attend church meetings. We toil, become worn-out in body, our minds cannot improve since we do not control enough time which we can call our own. We were born of poor parents. Why were they poor? They toiled just as continuously as we are doing. Why then poor? It is my firm conviction that no peace can come to humanity so long as such condition prevails. A system which makes one family rich and another poor cannot be right. So I have given you one thing which is wrong and this wrong we can correct. It must be done for the good of both the toiler and those who do not. For the latter, just as much as for the former, if society is to possess a correct social order."

The next speaker was a land tenant. He said: "I've been thinking a great deal of late. For over thirteen years I have been renting from Mr. .... He makes me build my own house and out-buildings. He leases from year to year only. I cannot or better dare not put up a decent house since I have no guarantee that I shall have its use. When all is considered my family is deprived of the kind of home to which they are entitled. I give also much more than one ought for the privilege of farming. I am a virtual slave. Where did Mr. .... get the land he claims to own? Did he earn it? Where did his forefathers get the land? Did they earn it? Who had the right to give these people the title to the land? I have tried to buy some of the land but he will not sell, except at a prohibitive value. He does not attend to the matter of work, but employs others to do that for him. Is Mr. .... any different than the old feudal lord? He is not. A system which makes possible such injustice cannot be right. No person is entitled to possess anything which he has not earned. The settlers robbed the Indian of his heritage. If that is right then we also have the right to steal from those who now possess it. So long as this system of land tenure obtains there cannot be peace in the earth."

A small land owner spoke next. He said: "Just what is coming soon I cannot tell. Five years ago I paid \$25 taxes. Now

the payment demanded is \$65. I have no voice in the making of the rate nor one word to say about the expenditure. It is all done for me. Every year new offices are created necessitating the payment of more taxes. We seem to have a disease, which I shall call lego-mania. It is not my purpose to condemn one class of people more than another, yet I must assert that the lawyers are the cause of most of the pernicious laws since it gives them what they are pleased to call 'practice.' If we had no better laws than those given by Moses we would not have need for lawyers. If we adopted the principle of Jesus of Nazareth, there would be no occasion for a law-maker or law-interpreter nor law-enforcer. So long as this present system of legalism reigns we cannot have peace, progress and prosperity upon our planet."

A lawyer arose making the assertion that: "Ignorance of law brings upon people most of their difficulties. Yet I am compelled to state that criminal intent also is a large factor. Just how the elements of human activity can be regulated does not yet appear. Ever since the days of Khammurabi, who in 3200, B. C., made a very complete code of law we have additions and subtractions, and yet we have more litigation than ever. Every new law causes a new kind of crime. One might say that law-making is a system enlarging the capacity in opportunity for the commission of crime. We must recognize the fact that so long as there are people of different temperaments, there will be difficulties which cannot be settled out of court. Yet I desire to say that our court calendar, being crowded as it is with both civil and criminal cases is proof that wrong exists, perhaps in our social order which ought to be corrected if peace, progress and prosperity are to be equally shared by all in the community. Let us hope that there is a solution. The past has given us many words of wisdom. We ought not to rely upon them, however, as being the total of all wisdom. We should add our own. So far as I can, I shall divest myself of all partiality and endeavor to view this movement dispassionately for I, too, desire a different status of society, at least one wherein a broader justice will obtain among the members of society."

At the conclusion of the above remarks a carpenter came forward declaring very gravely: "The chief difficulty as I see it, is that there are too many parasitic occupations. Every person ought to be a producer of something useful or needful for humanity. We ought not to have any sponges among us. Why

should a human parasite be tolerated any more than those which afflict the human body? The bootblack is a parasite, but no more so than a banker, broker, insurance agent or medicine peddler. There are both school teachers and preachers which belong to the parasitic class. As has been already said, many in fact, most, of public officers are parasitic. I shall not name them but I have counted over eighty non-essential occupations demanding the time of fully forty per cent of the population. These have no moral right to exist. Unless they are displaced, yes exterminated from the social body, we look in vain for peace and right among the members of the community."

Here a preacher took the rostrum and thus burst into words: "It is not for myself that I speak but for those who have been slightly spoken of today. Of all the members of the community, none is more essential than the minister. Admitting this, however, I desire to state that the division of religious people into opposing camps or organizations which we call churches, I believe to be a very fertile field wherein suspicion is cultivated. It causes contentions, quarrels, and animosities. None of these are conducive to either peace or happiness. It has always seemed to me that if we are all striving for the same end that there ought to be a union of our efforts. When I think that Jesus expected his messengers to disciple all nations my just soul becomes exasperated at the thought of our failure to gain his dominion. It is quite possible that the churches are at fault. When we look into the mission fields we discern that the heathen taunt us about our divisions and multiple church organizations. I have thought also in reference to possible universal peace and have come to the conclusion that unless sectarian strife ceases that all our hopes in this direction will be vain. If God's people cannot or do not live at peace with each other how can we hope for peace among those who make no effort to do so. Hence, it is my firm conviction that denominationalism must be destroyed if we are to be in a position to work for the true Brotherhood and universal peace."

The role of expositor of unjust conditions were next asserted by a sugar-beet grower. He did this in the following words: "You know me. Have known me for over twelve years. I am rated as a success at my business of raising beets. You know my wife and that we have nine children. All of us are at work every time anything needs to be done. Yet here is the status at the present. I am a bankrupt and have today applied to the

courts for relief so that I may move into another community and try again to establish a home for my family. I leased 400 acres from Mr. .... He demands \$25 per acre. I must, as you have already heard, put up all the buildings on the place. The first year I was short over \$2000. I had to borrow from the bank to cover this shortage. Although the note called for only 8%, by the process of bank discount it actually makes 9%. The second year I had to make up a deficit of nearly \$1500 more. From year to year this has been done, save three, until now I am in the hole for good. The banks own the sugar factory. I have to take what I am paid for the beets, since I am not consulted about the matter. I have been getting about an average of \$6.00 per ton for my beets—if they are of a certain per cent of sugar. The sugar factory has made over 100% on its capital each year of operation. Its stockholders have become millionaires, and I a pauper. You can well see that so long as such a business system obtains, one honest, hard working man is reduced to vagrancy and the mental shrewd, who do no work of service, get rich and live in splendor and luxury. It has come to the state of affairs that the rich will not be honest and the toilers cannot. So long as such an environment confronts us so long we cannot hope to have a society where happiness and prosperity reign. This must be corrected or all society will finally become so corrupt that no life will be worth living for those who produce the economic wealth of society.”

An educator then stood forward declaring: “I have been called over and over again a teacher of heresies because I state that our boasted system of free schools do not reach the masses. I am constantly told that all education is within the grasp of every pupil in our nation or state. This is not true. Most boys must terminate their school days at some year in the high-school because pinching necessity demands that they make a living for dependent ones. It is only the smallest percentage who complete a college course of instruction. In fact, it may be justly asserted that the sons and daughters of the rich only obtain a university rating. We must also shamefacedly own that our curricula are woefully defective. The wrong viewpoint is so often given. In the study of history one grows weary in being compelled to always point to the past doings of savagery. In this manner the very first principles of mind culture are poisoned. Our mathematics are so much perverted to fostering non-essential occupations by bringing them to the front for examples.

This causes an evil conception of industry and the production of the essentials of life. It may sound like an exaggeration, but I have long since been convinced that if it were not for a long suffering public our school system would have become a bankrupt institution years ago. No private business could escape destruction within six months, or at the most one year, if conducted on the same principle. Yes, verily, judged by the results our educational enterprises do not bring in the hoped-for products. Since a small minority only can be the beneficiary, the system makes classes or castes and in this manner develops inequalities whereas in theory it should do the reverse. Until every boy and every girl has the like opportunity with every other boy and girl, we cannot hope for the same standard of life for all. This condition must be remedied. Only in a right social order will equal opportunities prevail."

At this juncture a newspaper man gained recognition. His remarks were the following: "The public is not aware of the fact that they are under the rulership of the press. Public opinion is not reflected either by or in the newspaper. The press creates public opinion. Since the leading periodicals are in the hands of the capitalistic classes it ought to be plain that no movement will gain recognition in the columns of a purveyor of 'information' except that which is favorable to the moneyed people. The spirit of a people is cultivated for or against any proposition by the press, using both fair and foul means to that end. Hatred and war are drummed into the minds of peace-loving people by the designing press and the religious publications must also be included in the censure. Characters are besmirched and reputations ruined by basest and baldest statements which are the creations of perverted mental and moral vision. This propaganda makes enemies of neighbors, separates families and causes nations to unsheathe the sword and flood the earth with human blood. At the base of this perfidious business is avarice of gigantic proportions. No public opinion of worth can be attained under this untruthful system. While people impugn each other's motives and publish them it becomes impossible to arrive at the truth and social equilibrium. Unless the press is taken out of private hands we hope in vain for pure minds. Unless we possess healthy minds we cannot express pure morals. Hence, the deduction is positive. 'To establish the correct publicity, the community must possess full authority of the medium.' In the multitude of competing periodicals there is an unjustifiable eco-

monic loss. Many are also parasitic and distinctly immoral, sensational and sensualistic. We may well say or demand the fact that fully nine-tenths of the space of the press is both uselessly, yes evilly filled with impure and false statements, put in as mere 'stuffing' to justify in appearance the issuing of the periodical as a necessity. The press is a drain both upon the purchaser and seller alike. No right social order or human relationship or actual progress can gain headway while this sort of news system prevails."

It was at this point that a woman broke into the arena of speaking. It was quite a shock to the staid, conservative church-members who had known the woman for some years. Her past life was unknown to them, however. They knew her as a worker in canneries and the like. She revealed the fruits of the existing state of economics as follows: "Never, heretofore, have I thought to repeat any of my past life, but since we are studying conditions, the social order and allied matters, I am moved to speak not as a woman but a member of the community for I am confident that the old ecclesiastical superstition concerning the sphere of woman has been displaced by the real viewpoint which looks not at sex but at human beings. My parents gave me an excellent schooling. I married a good man but he died after we had been united but eight years. I knew nothing about the wiles of men in the business affairs of life. I trusted them, and as a consequence I was robbed of every penny my husband and I accumulated, and burdened with debt also. There were no avenues open for me except the hard toil with which you are familiar. I am getting aged with work, and yet I have not saved much toward the time when physical infirmity will compel me to take less and less for my work, and perhaps I shall end in the poor house. Laws so enacted which make it possible for honest people to be robbed and the robbers get rich and live in luxury, cannot be either just or moral. Who is responsible for such a state of society? Has woman brought on this condition? She has not been permitted any voice in the matter at all. Necessity demands that woman shall be recognized the co-operator with man, not his assistant. Until justice and equality obtain for the feminine half of humanity we cannot anticipate peace and growth in human consciousness."

Then another woman spoke. She said: "Let me speak for an equal opportunity for all children. The child must have ample food, play, clothing, schooling, social diversions and these

must be on a par with every child born into each community. The bodily imperfect should receive especial care from the community. In fact, we ought to look forward to the time when fathers and mothers will know the laws of procreation so well that an imperfectly born child shall be impossible. We should so learn to eat, work and recreate, guided by lofty and pure ambitions in all our affairs of life so that a stalwart and enduring race, strong-minded and upright, may develop on the earth."

It was now that a retired business man who had tasted both the sweets and bitterness in commercial life, declared with deep emotion: "Our existing business or commercial system is responsible for the devastation covering the whole earth today. The system is based upon the principle of graft. The much heralded law of supply and demand is the invention of speculators who desire to exploit both producer and consumer. It demands a certain amount of energy to produce the articles of our daily food and clothing. Why should they be subject to change in value? All is based, as now operated, upon that principle, if it may be dignified by such a term, of misrepresentation. Added to this is the credit system which is one of the most potent factors in destroying the right moral standard. Owing to our artificially created methods people are driven to all manner of alleged protective measures. They are forced to borrow money at interest, which is basically wrong in morals; they must insure their physical property, which should be protected by the community, as a whole; they are compelled to seek what is falsely called 'life insurance,' when it is the business of society to provide for its aged and unfortunate, and they are many times made criminal by the failure of courts to decide upon fact, but substitute precedence for them. The money accumulated through the various organizations of alleged business import is used for the corruption of politics, legislators, courts and executives. You will recall the multitude of lobbyists from railways, insurance companies, fake investment companies, land-grafters, oil and mineral thieves in both our state and national legislatures. These things have occupied my waking hours in these last years, when I no longer can be in the rush which formerly inticed me, so that I did not see the evil of the crush for money which has, like a mania, seized the whole world in its clutches. Nations, like Babylonia, Egypt, Israel, Rome, and many more were brought to utter ruin by the same forces which will now wreck the whole earth. Who are the guilty ones, bringing such desolation upon

humanity? Let it be remembered forever. The monarchists in the realm of government, the capitalists in the domain of ownership, the slave drivers in the arena of labor and the ecclesiastics in the religious matters. It has well been said: 'Put into actual operation the teachings of either Buddha or the Nazarene and the most of the woes of earth will cease.' Why not begin to apply them in our own community? They have been efficacious in the past and with our greater enlightenment we ought to be able to realize the hopes expressed by those noble souls. Not until fundamental law is recognized and put into the whole of life will we approach the long looked-for time when in human society Life shall blossom and waft its perpetual fragrance like a rose. This may be expressed thus: 'The unit of value is not any material like gold, silver, copper measuring possessions but Human service.' Why should money or its artificial substitutes be the measure of value? Why should an inanimate substance which has no inherent activity increase its own value and burden its user? Legislators have created false values and so enacted laws that human life is reduced to animalism or brutishness except among the office holders, large land owners and capitalists. These people are mostly parasitic burdens upon society. You will see that an evolution accelerated must change these matters or a revolution will bring a deluge of lawlessness which will destroy, I fear, even the little good left in society."

Many other people spoke, than the ones above quoted.

It is needless to state that in a meeting of such gravity and far-reaching importance there was no room for the "rah rah stuff" or boistrousness of any kind, whatever. It was late at night, nor did any of the auditors or participants refresh themselves with an evening meal, so intense was the interest, when a motion was made and carried constituting a special committee to consider all possible matters and report within 30 days' time. It ran as follows: "We hereby constitute a special committee of forty worthy and matured members of our community engaged in essential occupations, to formulate the simplest statement of which they are capable, which they believe will solve the human problem and thus cause to be realized the equality, justice and fraternity among us which will result in peace, prosperity and progress in the whole domain of human life." After due and profound consideration this committee was constituted by nomination from the floor and unanimous election by the people present. This body of people were directed to meet in sections



and as a committee of the whole, so that everything would be done expeditiously and efficiently.

Memorable were the days following the adjournment of this first real mass meeting of a whole community, considering the Human Problem. The daily press rendered a fine service in giving stenographic reports, but since the acts of the meeting were duly chronicled by its own official reporters none of the press dared to misrepresent any of the addresses or resolutions passed or adopted. None of the daily periodical publications attempted to forecast the design of the movement. They saw in it a distinct departure from former methods and propagandas. Perhaps they recognized a "hand-writing on the wall" spelling their own extinction and to hinder it they ignored its intent lest they should assist it by opposing it. They wisely knew that persecution is a sure way to give life to any issue.

Just how the matter occurred will remain somewhat of a mystery but the committee constituted was singularly devoid of the personnel which society has always esteemed the "foremost or leading" citizenship in most communities. Probably in a sort of intuitive way the participants composing the audience recognized the essential personalities who were the actual factors in human society. Thus the ones best fitted for the task were selected. As constituted the committee of forty were classified occupationally as three grain and vegetable growers, three growers of domestic animals, one being a woman; one grower of wool, one of cotton, one of fruits and nuts, a stone mason, a brick maker, a cement worker, a plasterer, a painter, a carpenter, a machinist, a plumber, an electrician, a woman metal worker, an oil operator, an iron and steel manufacturer, a lumberman, a glazier, a miner, a house designer, a civil engineer, a scientific irrigator, one man and one woman school teacher, one unprofessional and one professional preacher, a newspaper man, a printer, a blacksmith, a maker of vehicles and farm machinery and implements, a woman book seller, a musician, a woman; a vender of drygoods and clothing, a grocer and a woman chemist.

The call was made for the meeting of the committee for the following day at 3 p. m.

One of the notable features in the personnel of the committee was the age. Only two members were under fifty years, and these two were over forty-five. This assured maturity not only of thought but also experience. Psychology teaches the fact that along from 42 to 48 are the years in human life when a

thinking mind becomes stimulated or rather a new birth, mentally, is effected. The physical senses undergo a change so that the observative powers are not so active but the reasoning functions assert themselves distinctly. When people have attained to this development they are better fitted than formerly to dispassionately view life, both of the individual and the collective body of a community. It is self-evident that such people will discern more clearly in formulating a solution of the "human" problem.

Another striking characteristic was the absence of professional operators in legal matters, medicine, religion, commerce and education, since those who belonged to the committee, possessed other predominating qualifications than their temporary employment indicated. The committee was schooled but primarily in the realm of experience. Nearly one-half of the members were graduates of law, medicine, arts, bible, sciences and philosophy. Hence the competency of the committee remained unquestioned. This committee organized itself, using the simplest rules of order and procedure. The tenure of office was for the day only, excepting the two secretaries, who alternated in service. This became necessary, since these two, alone, wrote shorthand, and were able to transfer the same upon typewriters. To facilitate the work of the committee there were constituted nine special committees designated as: "Committee on Name, Government, Property, Service, Common Responsibility, Business, Public Assemblies, and Particular Objectives."

### Chapter III.

After almost continuous sessions during seasonable hours within the thirty days given for consideration, the special committees having reported their conclusions each day, by a unanimous vote of The Forty, their statement was presented in a public assembly and to the whole community as an adequate constitution possessing the fundamentals of life, universally applicable and solving the known problems among human beings.

It is superfluous to state that every one who had attained the twentieth birthday, for the notice proclaiming the public meeting contained this restriction, who could gain an entrance, was present at the meeting convened in the largest auditorium in the community. It must be stated, however, that not even twenty per cent gained admission, so large was the attendance. The presiding officer and secretary for the day having been selected

one of The Forty who was chosen because of his clear voice and distinct articulation, read the findings of the Committee of Forty:

"Many attempts have been made by thinking people to solve the Human problem. Some of the most striking ones are Laotze and Confucius in China; Siddartha Gautama and Ram Mohan Rai in India; Moses, Jesus and Mohommed in Arabia; Solon and Plato in Greece; and these were antedated by Zarathustra and Khammurabi in Persia. Each effort was a decided step in the progress of the peoples purposed to be benefitted. Either their 'systems' were faulty or their followers did not grasp the full intent of their teaching. Combining the most salient principles of each and reducing them into the simplest form, your committee present them with its own additions, believing them to be universally applicable and hence solving the problem so that wars will cease and peace will rule everywhere. It will likewise remove injustice, inequality and the source of most if not all of human ills. The principles are put into the form of a Constitution.

"I. Name—The Human Community.

"II. Government—Theocratic or Communal.

"III. Property—All lands, minerals, waters (natural resources and products), the essentials for human need, especially food, clothing and shelter for the body and the opportunity for mental, moral, social and spiritual attainment, are the inherent possession and right of every member in the whole community.

"IV. Service—(1.) The community shall designate the essential occupations. (2.) Each able-bodied member shall serve a specified time each day for six days, but be entirely free on the seventh. (3.) Each tiller of the soil shall have the use of so much land only as he can work. (4.) In-so-far as possible each member shall be a tiller of the soil; grower of land products and needed animals.

"V. Responsibility—(1.) The community shall care for all homes, marriages, births, sickness and deaths. (2.) There shall be a community center for physical culture and recreations, educational, social, spiritual and public meetings. (3.) All adults may, and all minors shall complete a required educational course of study prescribed by the community, and be trained for an elected occupation. (4.) The auditorium of the community shall be available for all meetings conducive to the welfare, progress and entertainment of the community members.

"VI. The Exchange—(1.) The community shall house all food, clothing and physical material, and superintend their dis-

tribution as needed. (2.) It shall also make all necessary imple-  
ments, instruments and machinery.

"VII. Publication—All printing and fine arts shall be owned  
and fostered by the community.

"VIII. Public Meetings—(1.) Once in seven days there should  
be a public meeting for the whole community, and apart from  
essential business, shall embrace functions for intellectual, spirit-  
ual and social welfare. (2.) A presiding officer shall be chosen  
for each meeting and majority vote, duly cast and recorded,  
shall decide and guide all matters.

"IX. Special—The community shall promote every movement  
aiming toward the progress and betterment of both the individual  
and collective life in all matters of health of body, mind, morals,  
spiritual character, family and society."

A breathless and sustained silence pervaded the auditorium  
during the time consumed in the reading. The auditors appeared  
stunned at the suddenness with which the reader concluded.  
They had been anticipating a long enumeration of "where ases"  
or the like. To think it possible for a constitution containing  
a bare three-hundred and fifty words to be universally applicable  
seemed utter absurdity. One of The Forty, made a motion  
that ten thousand copies be printed and be distributed from the  
post office, court house, city hall, and centers of traffic. The  
motion was accepted by unanimous vote. A period of ten days  
was to elapse before further action was to be taken on the pro-  
posed constitution. During this time it was talked about, written  
about, abused and condemned but also commended and defend-  
ed. The columns of the daily press were filled with scathing de-  
nunciations contributed by nameless authors. The defenders  
who gained recognition wrote over their own signatures. Hotel  
lobbies, churches, halls, street corners, and even private homes  
became constant meeting places for discussion and centers to  
give information pertaining to the True Social Order. Intense  
emotion animated the whole community on the Tenth day, a great  
day, for on it was begun the discussion and either adoption, re-  
jection or amending of the various paragraphs and sentences of  
the submitted constitution. There were some people who treated  
the whole matter as a delusion and a joke.

#### Chapter IV.

The presiding officer with an assistant and secretaries for the  
meeting having been elected, those present began their task

speaking and voting as each believed to be best for the whole community. There were very selfish persons present and they attempted to carry their existing habits and parasitic occupations into the new order. They crowded the auditorium and voted solidly against the "innovations and irrational social order" proposed but they had not counted upon the Evolutionary Current which being in accelerated motion in human consciousness was sweeping archaic and artificial makeshifts formed in the past or contrived in the present into oblivion. It would have been manifestly unjust for twenty per cent of the people, the ones who gained admission into the auditorium, to attempt to decide matters for the whole community. This would be an infringement upon the inherent prerogatives and rights of both the individual member and the community as a whole. It would be undemocratic, non-communal and distinctly inhuman. The violation of the law of Equality and Justice among human beings has brought all the calamities upon society in the past and recently convulsed the whole human race in an earth-wide fratricidal slaughter.

It was decided to refer each accepted or rejected paragraph and sentence to a vote by ballot of all persons who were defacto citizens twenty years or more of age. Voting places for each one-hundred persons were provided, the voting being done under the eyes of three competent persons. These persons counted the ballots in the presence of the voters, delivered the result in person to the presiding officer of the meeting in the presence of his assistant and the secretaries and then gave it to the press for publication. Each proposition was clearly stated while yes or no was written by the voter. The public meetings were in session from eight to eleven o'clock a. m., and from two to five p. m.

Since all interested people had read and studied the proposed constitution by a unanimous vote a decision as to the manner or method for considering the subject matter was declared. The procedure was to be seriatum. Hence the topic to be taken up was that of "What is a proper name or designation of organized or collected peoples?" Many titles were offered such as "The Universal Brotherhood, The Brotherhood, The Sisterhood, etc." To thinkers it was evident that the first two emphasized the masculine gender. It is a patent fact in history that peoples and nations who made the feminine members in their domains subservient to the masculine were non-progressive and unrefined when contrasted with those who in various ways recognized the principle of equality of women and men in human affairs. The

last named was equally objectionable, since it reversed the emphasis of the other two. Some contended in as much as the unity of all was to be distinctly asserted, that an excellent term would be "The United People." This was certainly a good title, but deficient or rather it expressed an idea which should be forgotten, division and antipathy by implication. It likewise savored of national organization. Nations were founded upon the selfish principle which they designate by the term "Patriotism." True Human names demand the elimination of narrow and artificially created boundaries, imaginary lines determined by commissions of men or dictated by conquerors, that is, organized and forceful robbery. Artificial organizations formed by people and called nations direct the attention not to the Essential Center and Climax of Creation—"The Human Being," but to artificial ideas set up by designing despots or deluded people who trusted false leaders. Hence, the one title which fully reflected the Inherent or birth-right idea ever to be burned deeper and deeper into the minds of Human Beings was unanimously chosen, it was "The Human Community." Thus was named The True Social Order. Some ninety per cent of the voters of the community sustained the decision of the public meeting. This name can be applied in Asia and to the utmost regions of the Earth.

The next division evoked far more discussion and thought than a proper designation applied to a body of people. There was one who gave a review of the past forms of rule. He mentioned the family with a man as the head, the tribe with a chieftan, a feudal lord owning a specified area of territory, various types of monarchies—absolute, limited by oral or written constitutions, elective or hereditary—republican or representative, oligargic, dictatorial, democratic and mass government. All of these had been tried and all had failed. This was evidenced by divorce in families, wars of chieftans, dissolution of Egypt, Assyria, Babylon, Persia, the Grecian democracies, the Roman republic and many others. He failed, however, to state the fact that the Ideal government viewed from a Creator's standpoint is Theocratic because imbedded in Nature or considered from the Human basis, Communal. He evidently was ignorant of the fact that both the early Hebrews and Christians were under Theocratic or Communal direction. The Roman maxim "The Voice (vote) of the People (Community) is the Voice of GOD" must be fundamentally true. The acts of people in one generation or community to following generations or other communities may ap-

pear crude or even cruel and to a future peoples the present acts will reveal immaturity and childishness. In a never-ceasing Evolution which controls all the universe this must always be true. The one permanent factor is "The desire to grow continuously, to be better qualified to act uprightly in Human Service." It is also evident that even the smallest community has enough of natural resources to sustain itself, and is competent to rule its own affairs untrammelled by outside dictation. Should one from another community bring ideas or other matters to a community that should be settled by the whole community after adequate presentation and this must be final. What the peoples of the Earth need to realize is that no community has any right inherently or acquired to coerce another to accept its standards of acts or compel it to become a part of itself or to pay tribute to it. Had the alleged leaders for the past two thousand years inculcated and practiced that Fundamental Truth there would not exist either nations nor war today. The American Indian after testing the stone-built houses furnished by the United States government returned to their Tepees for health's sake and after smashing all windows used the houses for dog kennels and horse stables. The alleged superior standard of the white man's way of housing was unsuited to the Indians who thrive on fresh air and the natural variations in temperature. A stone house was to them an unsanitary dungeon. They were compelled by natural law to return to their adapted abodes. One of the strange anomalies was that of a gifted preacher contending earnestly against so radical a change of government as was contemplated. He averred that people were not competent nor sufficiently experienced to accept the revolutionary rule. Yet the book he used as constant and ultimate authority, both the Hebrew law and the Christian Good News specifically designated such a rule—Theocratic or Communal—to be the one given by the God of the Hebrews and the Christ of the Christians. It was also the teaching of Siddartha Gautama, Mo Ting, Laotze and the Shintos, tho not so clearly. After a vast amount of debate the public meeting adopted the committee's recommendation. The vote affirmatively was a decided majority but there was also a distinct minority. The public meeting having adjourned, a multitude of sectional meetings were held in preparation for the voting on the following day. One clear-cut statement became the slogan of the proponents. It ran "The freer and more equal the people, the stronger the community. Look at the Hebrew's development be-

fore the crowning of kings! Behold the glory of Athens while a pure democracy! Think of the vigor of the Romans while a republic! Christians should be over-anxious to follow their great Leader, who was crucified because he taught equal opportunities for all, freedom from despotic rule, both civil and priestly, and justice and peace among people." Seventy-five per cent of the voters endorsed the act of the public meeting.

The Third paragraph was a storm center of cyclonic intensity. An agreement was declared whereby the proponents were to be seated in one-third of the auditorium, on the left and in front, while the opponents were given the other one-third in front. Those who had not yet decided were to be seated in the other third. The sessions for several days were consumed in the discussion of this paragraph. Private owners of lands, mines, organizations operating light, water, communication, transportation, packing, commercial and other like systems, crowded the right front to oppose, or if defeated, to modify paragraph Three.

Many pleas were made by them to continue the "most perfect known order" of whose benefits all are the recipients at the present. Their spokesmen further said: "To destroy private ownership was revolutionary. It had obtained 4000 to 6000 years ago among the earliest Chaldeans, the Egyptians, Greeks, Romans, European and American nations up to the present time. All business would be disorganized and an awful calamity would disrupt the whole social order if ownership were taken from the individual. At least no incentive would be left to stimulate people into activity."

One of the proponents declared at this point: "The assertion of the last speaker if 'private ownership was removed that people would be without incentives' is the clearest indictment needed to prove that selfishness is the basis of the existing order and it is this social order which has deluged the whole human race in a world of human blood. No future peace is possible among people so long as selfishness is the incentive to action. Many characters in history have so stated, notably Moses, Gautama, Mo Ting and Jesus of Nazareth, not to mention the great in recent centuries except Abraham Lincoln. Save a faint line of demarcation on the basis of learning people are put into castes on the foundation of money value whether expressed by land, mines, live stock, forests, artificially created commercial organizations or bonds controlling industries. We admit that the court house would lose its glory but ought that not to be a happy an-



ticipation? The occupants are in positions created on a heathenish principle. Why should that sort of blight be forever tolerated? We must remove temptation to prevent crime. In fact crime would cease if artificial creations of men designated statutes were completely destroyed. 'The earth is God's.' It is not at the disposal of an autocrat, republic nor democracy. That being so, private titles to lands, minerals, waters, forests or anything else in or on the earth or above it is pagan, immoral, anti-Christian, unnatural and anti-human. It is a colossal sin against the human race. While it continues it makes a hell of Earth, the very place where Eden or Paradise appears by our Father to have been contemplated. Not until private ownership of the Earth and its products is destroyed will humanity possess the proper food, sufficient clothing and adequate shelter. The present alleged owners of lands, mines, forests, banks, railways, stocks and bonds are either robbers or the recipients of stolen goods, the latter sin is as great as the former. Why should any of them be protected by law? Moral possessions need no human law to justify ownership. Why continue a system which builds a palace for one family and a filthy hovel for another? We must cease each to live his or her selfish life. We are our neighbors' keepers. Each is a component part of society. The suffering one is the evidence of disease in the social organism. What must be the virulence of the malady afflicting the existing social body judged by the crimes and tears and bloodshed of the present day! The whole of humanity is in turmoil. A maddening maelstrom is engulfing its activities and life. The "World-war" is the culmination of the existing social order and that order is founded upon private ownership of the earth and its products or their equivalent expressed in money. The whole aim of life is the selfish accumulation of material things from the sweating bodies of enslaved human beings. Let me affirm that the industrial slave is in a worse state than was the negro in the alleged "Free United States of America." Every toiler who has labored two hours a day has expended ample energy to entitle him to good food, enough of clothing and rational shelter, all of which are inherently his, and any labor above that time goes to enrich the man-made autocrats, who, under the guise of law, control the mundane material under the existing system of private ownership. The Earth and its material belongs to the entire community, that is, collective ownership, as the offspring of God.

The system of private ownership destroys that other inherent

right of every individual in the whole community — Equal OPPORTUNITY for mental, moral, and social culture and intercourse. The children of the poor must toil to get food, clothing and shelter, while the rich attend schools of all standards and revel in pleasure and luxury. Until Equal Opportunity is actual there will always be the educated and the crude, the master class and the docile slaves who are taught that their only hope for Salvation and Rest is in a Life Beyond the scenes of sin and sorrow, consequent on the fall of their alleged far-off ancestors. It is a self-evident fact that the indolent rich are the most debased and immoral people in the whole of human society. Even for their welfare the system of private ownership must be abrogated by every community on the Earth. Dare anyone deny the conclusion that since individuals have usurped communal rights that the entire super-structure erected upon that foundation is artificial? It cannot be natural nor just, nor good nor human, nor Heaven-like. Since the product is neither natural nor human, the false foundation upon which it is erected must be destroyed."

The proponent who spoke next remarked: "Let us get to the root of the curse of private ownership by taking a very concrete example. In the State of California there are very large ranchos (farms). They are the result of the Spanish invasion and conquest by the force of arms. Who inhabited the lands prior to the Spaniards' coming? The Indians. These Indians were overpowered, subjugated and their lands parcelled out by the robber-conquerors. What rights did the Indians possess? They were inherently entitled to all the parts of earth and its products they were able to use for their sustentation. There were then and still are many unused hills and valleys and plains. If the Spanish were crowded out of their own lands—they by no means were—here were lands for occupancy, but only so much as each could make useful through the efforts of his own physical body. This the arrogant 'private wealth-seekers and slave drivers,' however, spurned. They set up a false claim in the name of Pagan rulers governed by an immoral, anti-Christian and Inhuman system of despotism and enslaving of weak human beings, weak not in body or mind, but in numbers and machines for murdering people—by the allegedly strong. It was the Spanish monarchs, the arch thieves, who divided both the lands and people among their accessories in the most vicious of crimes against humanity, nature and God. The laws of inheritance were so framed that except by failure to pay taxes the receivers of these stolen lands and

people with their descendants possessed both forever. There is no greater crime than the laws thus enacted. Here is another grave sin. What right does one person or a body of persons possess to mortgage public interests to private people, or a generation to obligate a following generation to pay its debts? They are robbers of their own children, be they nation or not, who thus act. Are the alleged owners of the large ranchos any the less thieves because the laws of paganism were purposely enacted to validate the original robbery? How is it possible for peace and security to reign so long as these existing laws which endorse, uphold and enforce the twin sins of greatest debasement, human slaughter and grandest larceny are practiced? Have you not seen the palacial residences of the false owners of these ranchos and across the highway the lowly hovels where the serfs who till the soil and make it more valuable merely exist, instead of living a human life? Have you not seen the many massive manufacturing plants whose owners revel in palacial splendor, while the workmen stop in dilapidated and smelly shanties? Have you not seen the 'proprietors' of lighting, water, power, transportation, and other corporations going about in specially luxurious conveyances, cars or whole railway trains, feast upon the most excellent food in rooms whose jewel bedecked walls surpass the wildest imagination, while the toilers plodded through mud and in rain or cold and snow to a meal of second-hand soup in a shack called a house which, poor as it is, none can own, but for which they must pay an exorbitant rental to have a stopping place in which to exist? All this is the result of private ownership of the soil and its products. We claim to be a Christian people and yet build our social order on a pagan, immoral, anti-Christian, unnatural and inhuman foundation. Hollow, indeed, is our profession of justice, equality of opportunity and possession and liberty. It is but a noisesome cymbal and rasping horn devoid of human sense and meaning.

Listen to some positive history: "All who became believers were united and held all things in common."—Acts 2-44.

"And the multitude of them that believed were of one heart and of one mind; neither said any of them that ought of the things which he possessed was his own; but they had all things in common."—Acts IV, 32.

In the old Ante-Nicene Library, of the early Christians, we read the words of Ambrose:

"Property hath no rights. The earth is the Lord's and we are

his offspring. The pagans hold earth as property. They do blaspheme God."

"Nature gives all goods to all men in common; for God has created all things so that all men may enjoy them in common. Thus it was Nature that gave the right to common enjoyment, while it was unjust usurpation that originated the rights of property."

"God created all things to let everybody enjoy them and to make the earth the property of all. Nature originated the Communist right, and it is force which has produced the rights of property. Since the earth was given to all in common, no one can call himself the owner of what exceeds his natural needs; what is over and above this, he has alienated from society."

And from Cyprian:

"No man shall be received into our commune who sayeth that the land may be sold. God's footstool is not property."

And from Tertulian:

"Christians have no masters and no Christians shall be bound for bread and raiment. The land is no man's inheritance; none shall possess it as property."

And from Irenaus:

"Cursed be he who shall reap where he hath not sown, and eat bread which another hath earned. God hath truly ordained through our elder brother that all men shall be brothers and shall not take increase or tribute from another."

"The earth is the common property of all men; it is vain for those to think themselves innocent who appropriate to themselves alone the wealth which God gave to all men in common. When they do not share with others what they have received they become man-slayers."—Gregory.

Says Rollins' *Ancient History* (London edition, Vol. 4, page 312):

"For over two hundred years all Christians were communists, who held the land and waters, as well as all timbers and precious metals in common. There were no superior ecclesiastics among them. The lot was cast in deciding all questions, and the assembled commune judged all disputes; and when any decision was not well pleasing, the whole community passed on it and reversed or confirmed it according to the will of all. This bold democracy was an inheritance from the Jews, and was held in abhorrence by pagans who trafficked in land and made profits from other's labor."

Let us blush with burning shame when we are spoken of as either just or moral or Christian or Human. The social tree cannot be sound or holy unless its roots (base) are both sound and holy. The foundation—root—of the social order is in the soil of earth and its products. It is vain to preach love and mercy, justice and freedom, equality of opportunity and station, while a few privates having usurped the rights, prerogatives and powers belonging to the public, as a whole, are upheld by robber laws.

It is a false and black delusion to assume that peace and security or progress and morality or freedom and spirituality can obtain among people under the social order founded upon selfish principles, the worst of which is private usurpation of communal rights. The system of private ownership must be destroyed. The Earth—its contents, the air above it, the waters within and surrounding the land areas—is the possession inherently of the many communities who come into contact with those regions as inhabitants. Man-made laws as under the present social order are crimes compelling other crimes and hence calamities, wars and destruction among human beings. Now is the opportune time for us to assert our inherent, natural and God-given rights and thus wipe out the CURSE crushing the past and present ages."

Inasmuch as this speaker was a large landowner while also being interested in business and banking extensively, his words had an intensified meaning. The opponents appeared non-pulsed that one on whom they had relied had yielded to the "craze" for a revolutionary social order. In the vote which was taken the result proved almost two to one in favor of the "innovation." There was an immediate adjournment to enable the communal votes to be taken on the third day following. This delay was a concession demanded by the opponents. They exhausted their energies in the sectional meetings and believed that they had won a decided victory among the people. Their chagrin can be better fancied than stated when the final tally of votes cast revealed eighty-seven per cent affirmatively, and only thirteen against the adoption of paragraph Three.

Paragraph Four evoked, if it was possible to do so, even more agitation than number Three, since it was striking at the cause of social diseases from another angle and this was just as important as the contents of paragraph Three. Those people who were and those who thought they might be classed as in non-essential occupations endeavored to have a maximum list of

essential duties designated by the public meeting. It was pointed out, however, that since the principle must first be settled, that was the question for discussion and decision. Does a community have the right to specify what its members shall do to serve it? This is the question. As to the other matter it may be stated that what is an essential occupation in one community may not be in another. A mountainous area needs different toil from a valley, a banana grower would hardly be recognized in the arctic circle. A general classification or statement is possible. Every service entering into the production of the required amount of food, clothing and shelter for the body, instruction in intellectual and moral matters and activities in social diversions are fundamentally necessary. As an illustration: In the torrid region food is essential but wool growing is not. Schools for mental and moral culture are essential everywhere, but a public religious meeting is not. In fact, the essential occupations are comparatively few, the parasitic are many. It would be a waste of time to even enumerate them.

There were those who contended that the individual initiative and elective would be destroyed if the community designated the essential occupations. The fallacy of this assertion is seen by a very cursory consideration of the proposed statement. The United States of America during the great war did restrict its drafted men to occupations published by the war department. This is proof that a community does have the authority to name what its members must do to properly serve it. This right is fundamental. Should any new occupation be developed as the result of necessity the community would establish it and thus keep abreast of the evolutionary current.

The need of daily toil, if for no other reason than exercise to retain adequate health, was self-evident, yet it became necessary for a student of Astronomy and Anatomy to make some explanation. He stated that all the movements among the heavenly bodies were constant, mostly uniform and likewise the various functions of the body were in continuous operation. It hence became necessary that the voluntary muscular and nerve exercise must also be regular otherwise the body could not remain sound. The toil should be so executed that every possible action of nerves and muscles would result. He also pointed to the fact that the body of the human being as to time was developed on the numericle basis of seven or its multiple. He remarked that experience had proven that a rest day every sev-

enth was decidedly to the advantage of all human beings. He declared that the Mosaic system worked out the principle quite well and as a result the Hebrews lived long and vigorous lives.

The third section of this paragraph aroused much talk. The opponents declared that the proposed regime would destroy the hired man and woman. This it would surely do and is distinctly intended. Why should any one desire to live or accumulate riches from the labor of others? To ensure equality and justice the wage system must be exterminated for it is pagan, immoral, anti-Christian, unnatural and inhuman. Every hired person must be elevated to the realm of activities and station now enjoyed by the "psuedo" owners of the Earth and its products. All do have the same inherent rights, but under the present system this becomes an iridescent dream.

That every member possible should produce something from the soil ought not to have needed any debating, yet here also much talk was used up. For the section, the condensed reason may be thus stated: "The nearer people are to nature the nearer they are to their Maker, the purer and self-reliant they are and this results in the more permanent reality and ideality of the community." Famines would be calamities of the past, a dim reminder in history of perverted minds who attributed such accidental physical phenomena to an evil spirit or a wrathful god punishing his children, who he predestinated to violate his own laws so that he might show other generations his jealously guarded authority.

The public meeting passed the paragraph by a three to one vote. In the regular manner the community ratified the acts of the public meeting. The deciding figures stood ninety percent for to ten against paragraph Four.

Paragraph Five—Community Responsibility—deserved and received, careful consideration. It was a corollary to public ownership that the homes also were the possession of the community as well as their contents. A house of adequate size would be provided for each family, according to its numbers. It was also clear that no penalty should be attached against those who lead natural and conscience-free lives by bringing children into the "earth life" as now by the necessity of employing an acoucher and nurse. The community furnished all needed assistance, gratuitously, at all Births. Illness, death, burial and doctor bills lose all their stings in the communal system. Parents were freed from forebodings, even though both should die, for fatherly

and motherly care would still be given their children. The children would have the same Opportunity as any others.

A community Center for all manner of public meetings stirred up much consideration and many speeches. In answer to the question: "What shall be included in the community Center?" one of its advocates stated: "Buildings and grounds for the whole educational department—Child-garden, grades, High, College and professional or rather technical schools, athletics of every known kind, swimming pools, theatres, picture shows, necessary rooms for public servants, the printing and publishing concerns and a distinct assembly building capable of seating any possible audience in educational, social, spiritual, or any communal interests. There must also be an outdoor athletic and track field.

Some contended that distance would make impossible adequate attendance, but the objection was met by showing not only the possibility of the present transportation system, but how easily it could be extended to facilitate the attendance of the most distant from the communal Center. When it had been conceded that no vital objection could be raised at all, a determined effort or assault was made by the preachers of the various sects of religion. They assumed that no provision had been made for them. It is true that the salary matter was expunged from the social organism by abrogating the wage system and hence the anxiety of the clergy. They had been setting themselves up as leaders but the population in most instances reckoned them as well-meaning, but deluded parasites. Still it must be stated that many were cruel and the conscious agents to enslave people both in body and mind to the parasitic but master class. These public speakers whined: "Are all of our holy and sacred tenets to be suddenly brought to an end? Is there to be no room for the church? Is this, the most potent of all organizations, to perish? What can satisfy the longing of the soul? Are we to destroy God's book? Where will you go for spiritual authority?" They made many more like statements.

One who formerly was one of their own number made a short reply, saying: "There are specific provisions for spiritual meetings so no one can affirm that the spiritual factor in society is neglected. It is evident, however, that no plan for sectarian proclamations finds authority or basis in the Human Community. Religious sects divide people into castes. In the Human society castes of all kinds must be obliterated, otherwise it is neither



human, nor natural, nor Christian, nor moral, but pagan and bestial. Anyone who is in possession of a truth which will benefit the members of the community has a forum in the Community Center. One speaker referred to what he calls the bible as God's book. Once I also most ardently accepted the statement as true. Sheer common sense compelled me to revise my belief on that matter. The Hebrew bible is a very bloody narrative and murderous history. It attributes all manner of cruelty, butchery and fiendish murder to God. It is claimed that God directly and audibly spoke his law to Moses, whereas the evidence points to Moses as a copyist of the laws of Khammurabi, the Midianitish priests mixed with the teaching of the priests of On, Egypt, who were the tutors of Moses. If Jehovah commanded Moses and Samuel to command the Israelites to exterminate the assumed enemies of the Hebrews, and if the moods ascribed to him are his, then he is the cruelest, vilest and a most superlatively debauched monster, more so than any human mind can conceive. In fact, the sooner the alleged worthies of the bible, save a few, are not spoken about, the better for the growing generation and all succeeding ones. Noah was both a drunkard and bad father, Abraham, a deceiver, David, a debased rapist and murderer, while Solomon reached the extreme of debauchery and sensual lust. Hold these and many others up as horrible examples, that is all the recognition they deserve. If the bible is God's book, the sooner it is consigned to never-ending oblivion, the better for his children of whom we are a few. If the apostles of Jesus of Nazareth, on the question of war and government, give the actual teaching of Jesus we would be also compelled to reject the Good News he proclaimed. I believe the teaching of Jesus was corrupted, if not by the apostles, then by the debased priesthood of so-called catholicism. This priesthood desired to continue its despotic rule over the people who Jesus said were by his Good News to be made a Universal Priesthood without superior or inferior stations or opportunities or variations of authority. If these things are not true then it becomes necessary to reject the Good News also. Did Jesus uphold war? Never. Paul, and others like him, corrupted the simple teaching of the Man of Galilee. To put the final condemnation upon murder in the form of war as he had previously prohibited the act by the individual, Jesus said: "Put up your sword. They who use the sword shall be put to the sword." Yet in his name the greatest of slaughters have been planned and executed by his alleged

followers. Lecky says: "Catholicism has slaughtered more human beings in Europe than all the wars in the centuries." No the Bible is not God's book. The teaching of some of the sages found in the book are worth heeding. They are made true, not because they are in the bible, however. They would be equally true if announced, and many have been, by Laotze, Zarathustra, Gautama, Socrates or Abraham Lincoln. If the existing churches are the evidences of Christianity, but they are not, then the sooner we forget Christianity, it will be better for us and our souls as well. Let us look at one of the much taught doctrines. The claim is that God got so angry at sinful human beings whom he had made just like himself that he would not be appeased or satisfied with anything less than the murder of his one and only son. Can that be rational or sensible? Would any human father demand such a penalty from innocency? Yet the authors of the Christian writings depict God as worse than the most debased human father. Just so long as such teaching is preached, all the more so if God gave it to men like John, Matthew, Mark, Peter, James and Paul, by a supernatural and positive process, the earth will be soaked in human blood shed by individuals, legal operations and fratricidal wars. Oh, when shall we be saved from such catastrophies, tragedies, and abysmally cruel murders? We can assist to make that time real in the near future. By applying this simple constitution to all the affairs of human Life the end will be attained. Let us speed the day by our own perfect adherence in good faith."

The third section of paragraph Five presented another new, but also fundamental requisite to constitute a normal or true society. Every community realizes the necessity of a commonly comprehended vocabulary so that identical understanding may be attained. As society is now constituted people segregate themselves into clubs, lodges, churches, in most instances based upon educational qualifications. This is strikingly illustrated with churches. The intellectual class will follow one cult, the ignorant another, the emotional another, phlegmatic another, and so on down the lines of cleavage made by deluded or designing leaders. To remove these various lines of demarcation there must be a uniform mental training and this can be only accomplished by a compulsory school attendance. Today that standard is a complete college course of instruction. All those who are past the usual years to get the required culture, to these the opportunity should yet be given so that the ideal may be attained for even

the present generation.

Much discussion obtained anent the principle of training each for an elected occupation. Since the community must select the essential occupations, it was readily seen that it must provide for filling them. In this manner all labor will be skilled. Every community can and hence must be self-sustaining and self-supporting. The physical resources of each can and hence must be so utilized as to supply the essentials for human subsistence and well-being. What appears to be lacking its searchers and inventors will produce. Any discovery they make will be a permanent asset for community prosperity. One community utilizes oil for producing electricity, another gas, another coal, another waterpower, some the surf-waters of the ocean, or tides, others the currents of wind, and still others the limitless power of the sun. Many mundane forces for producing essentials usable by humanity or for their distinct comfort lie untouched as first created. All inventions are now made because of self. Under the human constitution they will be for the welfare of the people. One community will pass along its good things to another and thus the whole earth will be full of knowledge. The process of private protection has retarded the current of human progress. That system is like dams and driftwood in running streams of water. It befouls the channel and the water as a consequence.

While discussing this paragraph a serious question arose. What shall be the status of those who have never engaged in a constructive occupation? For there were many. There could be but one answer. They must learn a useful life. Many of the office-holding class and so-called professionals were eager for the proffered change since the shut-in life was onerous and ruining the zest of living. Humanity was constituted from the beginning to live out-doors. Life becomes monotonous and health flees away from people when shut up in vast commercial buildings or close fitted doors and windows or air channels in residences. Strange as it may seem, this paragraph was adopted by a very large vote in the public meeting and also heartily endorsed by the communal ballots.

Paragraph Six appeared so self-evidently necessary that little or no discussion was needed. A business and manufacturing center was manifestly essential. The paragraph was unanimously adopted by both the public meeting and votes of the community.

Paragraph Seven ought not to have caused any debate since

the community must be the custodian of its educational standard and since papers, magazines, books and all other printed matters are processes of education, both while minors attend school and after they become responsible members of the community. It was equally true that fine arts since they also are component parts in the culture of the community that they, too, should be under its direction.

In Paragraph Eight there was much to discuss. The standard of meetings proposed when compared with those existing at the present, showed a wide divergence. That a communal meeting should be held every seven days was opposed by two classes of people. One class contended that such a recurrence of public meetings was a surrender to the Jewish religious standard. To these it was suggested that among the people of earth, nearly every day of the week was celebrated as a festival or rest day and that in all probability a non-Jewish day would be chosen. These objectors withdrew their opposition. The other opponents were the class "dead set" against the churches. They contended that such a course was catering to the sects—sects which had brought on the world-wide war, and would cause others also as evidenced by the alleged peace treaty of Versailles. Their demand was for the removal of the last vestige of cruelty and war. Ultimately these were persuaded that the normal law of nature suggested the one day in seven period to enable the members of the community to get into and remain in contact with each other, and enjoy each other's companionship. Then, too, they heartily yielded their adverse opinion and openly united with the apparent majority.

Clergymen and some church officers objected to the matters to be considered in the public meetings. Their contention was expressed thus: "If we permit worldly matters to be considered and passed upon, the sacred and devotional spirit will be marred and ultimately driven out entirely. Hence the two features of business and devotion should be separated and another day chosen for worldly matters." It does seem strange that church people should thus reason and these statements exasperated one of the bitter opponents of ecclesiasticisms, so that he remarked sarcastically: "The very reverend gentlemen fear the awakening which will take place. They seem to have at least some realization that the soporific vociferations they have been uttering without exposure will cease to sway those who were their adherents when people begin to think. Do not these very same

very reverend gentlemen perform all manner of business on the day they call 'The Holy Sabbath or The Lord's Day?' Are not the money matters the first and most important getting their attention? The introduction to all their devotions is a harrang on finances and then the collection, most of the time it is an assessment. Consistency thou art surely a jewel." Needless to say that the 'very reverend gentlemen' subsided in their opposition.

Since for each separate public meeting so far held the recognized officers were chosen for each and that the affairs were efficiently and carefully conducted, all were prepared to vote in the affirmative to adopt section two. The entire paragraph was adopted by the ratio of ten to one, the minority being preachers and a few of their enamored followers. The communal vote stood ninety-eight per cent for and two against this paragraph.

Paragraph Nine was adopted unanimously in the public meeting and also the community. Perhaps few fully grasped the profoundness of this paragraph. Never in previous history was such an integral principle imbedded in a constitution. Heretofore monarchies, nations, churches, lodges, in fact, all human organizations directed their adherents to look backward, to be actually ancestral worshippers and this means stagnation and final death. In this paragraph was a clarion call to "LOOK FORWARD." This paragraph is the most important of the whole constitution. This will be demonstrated in the communal application.

Some noticeable features of ecclesiastical performance became conspicuous by their absence. They are known as invocations, prayers, benedictions and doxologies. There was too much of the serious to admit such parrotism and hence these diversions were easily dispensed with and that without a particle of loss to any, nor was it an offense to a Loving Creator.

### Chapter V.

Since it was a strenuous life, to both work and participate in public meetings and the further fact that only one-fifth of the people could gain seats in the auditorium, a temporary arrangement was proposed and adopted for the selection of General Overseers, one to every one hundred voters. The qualifications designated were—a permanent member of the community who is thirty-five years or more of age. Election must be effected by majority vote of the people in each precinct and each holds the position at the will of the electors. The functions of the General Overseers were two-fold: (1) To put the Will of the commun-

ity into effect through the regularly constituted Executive Overseers, (2) To propose of their own initiative matters for communal consideration and decision.

Having been duly elected, certificated and in the presence of a public meeting recognized each other as General Overseers, these 250 members organized themselves according to established rules of procedure.

Many were the questions demanding immediate consideration. The first pronouncement of the General Overseers was: "We, your servants in the Human Community of True Home, suggest that all members of the community continue in their respective activities excepting those which are undoubtedly of a parasitic nature. These Will begin to serve in some essential occupation of their own selection. All food, clothing and all other physical material in places of business shall be conserved property. These shall not be transferred or removed except as directed by the General Overseers. We appeal to an intelligent and self-respecting membership to adhere to these suggestions." The General Overseers were divided into the required number of committees. These separate committees considered special matters and presented them to the General Overseers for final actions.

The first and what appeared of utmost importance was the designating of essential occupations, since no credit for service should be given for time spent in parasitic substitutions. After due consideration the General Overseers referred to the community a temporary list of occupations for adoption. It was: "All growers of food for human beings and animals; all growers of material for clothing and house furnishing, the necessary work people essential also for the production of house material, building and contents; also in the various essential manufactures, arts, fine arts, mechanical, scientific; teachers and publishers. The special committee of Essential Occupations will hear all in this matter, and take steps to endorse the careers of all workers through the established method of procedure. There will be new occupations developed and these will be duly recognized according to communal decision."

The result of this act was tremendous. The court house became vacant; banks, since money had ceased to have value, except the actual metal usable for essential needs, ceased to be operated; so also all such other parasitic bodies as title and trust companies, insurance concerns, agencies of numerous kinds, so-called professional occupations as law, medicine, and ministry,

had to give up the ghost. Since the motive no longer existed for fraternities because the entire community was now a unit, they also gradually disbanded their organizations. Drugs which had been the curse for ages were destroyed, in fact, business houses and offices of all descriptions were useless and were soon to be demolished and so also the church houses.

The committee on Subsistence of the General Overseers made some startling discoveries. This community was primarily agricultural, hence nearest to natural laws governing human life. Some of the significant findings were: "One-third of a square Hm. (1 acre) of ground will grow 1548 Kilols (180 cwt.) to 2580 Kilols (300 cwt.) of Peruvian and a like amount of sweet potatoes each year. A crop of wheat or barley hay and beans or potatoes could also be harvested each year. Garden vegetables thrived all the year. Natural oils and gas were plentiful, but also were wild and planted forests or groves. Poultry and livestock was easily developed." The question to be decided was: "How much land is necessary to sustain one person and what per cent of the people must engage in the essential production of food." Since every communal member was to be a tiller of the soil, by actual computation, it was discovered that one hour each day put into active toil with present-day tools would produce results to supply a family of three or four with all the necessary food and leave a surplus to be taken to the Food Exchange. The committee recommended that each family grow a garden, household fruits, poultry, keep a cow or one or more goats. It was obvious that some farm products as grains and fruits and animals could and hence must be produced on a large scale, but all under communal operation.

The committee on Subsistence recommended that 1-12 Sq. Hm. ( $\frac{1}{4}$  acre) be the unit in assigning the area of ground for garden purposes. A newly married couple would have 1-6 of a Sq. Hm. ( $\frac{1}{2}$  acre) plus the area for the house, out buildings, lawns, etc., possibly of 6 meters (20 ft.) frontage, making the area of the smallest family have a frontage of 37.5 meters (123 ft) by 63 meters (207 ft.). A family of eight would have a frontage of 150 meters (486 ft.) by 63 meters. Under the direction of the General Overseers, a family census was taken. A scale of possible increase was also ascertained. By recommendation of the committee of Subsistence the General Overseers presented a plan for the surveying of the necessary area of land for the housing of the entire community. The plan was concurred in

by the community. The question arose: "Where shall the survey begin?" There seemed so little of the material things worthy which the old order had established and since all the reminders of the pagan, immoral, anti-Christian and inhuman order should be destroyed it became necessary to decide carefully. The community concluded that the educational buildings were the only ones worthy to survive in the Human Order. The community declared for an area of 1.5 Kilo Meter square (600 acres) to house the communal actives as the Assembly Auditorium, Educational buildings and grounds, Exchange, Manufacturing structures and outdoor life. To conform with the principles of beauty, utility and efficiency, it became necessary to remove all houses, business buildings and public highways—begin anew and thus place a community scientifically. Objectors were numerous especially those who regarded such toil as a waste of energy. When their attention was directed to the fact that the walls and temples of Babylon, the massive structures of the Syrians, Egyptians and Romans had decayed or were destroyed, and that nothing in even the largest city of the present can compare with these ancient structures, they saw the validity of the argument and thus heartily joined the majority in the decision.

Based upon the family census, the board of Civil Engineers recommended and the community adopted the following rotation of frontages for family residences for each Kilometer (3.5 mi.) with a depth of 63 meters (207 ft.) to a 6 meter (20 ft.) alley. Thirty-eight (125 ft.) meters, 111 (364 ft.) meters, 53 meters (174 ft.), 98 meters (322 ft.), 68 meters (223 ft.), 83 meters (272 ft.), 126 meters (415 ft.), 38 meters (125 ft.), 98 meters (322 ft.), 68 meters (223 ft.), 83 meters (272 ft.), 68 meters (223 ft.), and 53 meters (174 ft.). All thoroughfares were 15 meters (50 ft.) wide excepting those surrounding the communal center of activities, and the two dividing ones crossing in the center, which were 30 meters (100 ft.) wide. The above classification locates 26 families in each block or 118 inhabitants. Thus the entire population of this community was placed in 212 blocks so arranged that the most remote dwellers in either direction of the cardinal points was equi-distant from the central point. The farthestest was but 3 and 1-3 Kilometers (2 mi.) distant.

The community also established Neighborhood Recreation grounds for outdoor life, especially to develop minors, but also to create fellowship. These parks were located approximately in



the center of the block reaching from thoroughfare to thoroughfare. The first tier of blocks either north or south the rotation of blocks for parks were numbers 1, 4, 7, 10, etc. The second tier had the following numbers, 2, 5, 8, 11, etc. The third tier had for the purpose, number 3, 6, 9, 12, etc. Those west of the dividing line were likewise numbered.

Through the proper channel the community decided to remove all the available residences to the surveyed areas. One of the sad facts discovered by the committee on Sanitation was that fully 60% of the houses were unfit for human habitation. They were unscientifically constructed and hence sources of infection and places for breeding disease causing germs. A definite scale for the size of each house was adopted, varying according to the numbers composing the family. All the essentials and conveniences were to be installed where absent until the standard house adopted by the community could be erected. Air, heat, light, water, sewerage—everything for health and convenience were stipulated to be essentials. The houses were so located that fire and storm damage was reduced to a minimum. It was also decided not to move a house of more than one story nor to erect any in the future of more than one story. This was done to protect the life of the occupants, to reduce injury by fire, storm or earthquake to the lowest possible figure and for health and sanitary reasons. All new buildings, residential or non-residential, it was determined, must be either of steel, reinforced stone, brick, cement, concrete-foundation, floor, wall, ceiling and roof. All windows and doors must also be fire proof. The community also decided to erect the storm, flood, fire and earthquake-proof buildings at the first opportunity, and thereby remove all wooden structures. To prevent any personal preference, the lot was cast, to locate the families of the community.

Many house-furnishing materials had to be discarded, since the scientific committee of General Overseers proved that they were unsanitary and hence impaired not only individual health, but that of the community as well. Carpets, rugs, mattings and curtains came under this head. The chemists were directed to invent a substitute, and this they did. Every usable design and color scheme was applied so that no two houses appeared similar on the inside. The walls and ceilings were treated in a like manner. Paper on walls was prohibited.

The thoroughfares were scientifically constructed, due consideration being given to make them level and permanent. Water,

sewerage, gas, electric and all other systems were so placed and constructed that the permanent thoroughfare was never disturbed by repairs or extensions. This was a great saving in labor.

### Chapter VI.

The General Overseers having been petitioned by a goodly number of members to call a communal meeting to decide upon some transportation matters, convened one. A student in human life made the following statement. "Street, steam and electric railways are the source of constant danger and damage, especially to human beings, particularly to the children and the aged. They are among the invented products of the old order, based upon the robber system in business made possible by the heathen, immoral, anti-Christian and inhuman principle of private ownership. They have developed artificial conditions and an unnatural unrest. They have caused a nervous tension and a movie-mania which is distinctly injurious to both the physical, mental and moral well-being of people. The noise they make is a constant curse destroying natural repose. Since they are artificial and were constructed for purely selfish purposes, being constant sores reminding us of the former robber age, for they made stealing easy and effective, they should be entirely removed from the Communal Domain."

This radical proposition caused consternation. Everyone saying: "What must we do next to get rid of the old robber system heritages? Who would have thought that we were so dreadfully encumbered by that old order?"

Another speaker brought to the attention some salient facts. He said: "Our scientifically constructed roadways make possible the transportation of people by automobile and commodities by truck. Some of these roadways extend to the limits of our community and when the plan of our Civil Engineers is completed there will be a perfect system of roadways from every house and communal farm, mine, pasture and pleasure resort. Our autos and trucks will be noiseless in the near future, thanks to our specialists in the transportation system. These constitute ample means for all needed transportation facilities, at least for the present."

Another declared: "If the present development in aeronautics and aircraft machines augurs the future, then we may soon travel far safer through the air than any other way. It would

be far more economical to remove tracks and burn all combustible railroad material and then concentrate upon aerial transportation."

The communal meeting recommended a vote of the people on the matter. It was somewhat surprising to discover that over 90% of the members voted to banish the railways.

The community had provided in paragraph VIII for a public meeting every seven days. The Vernal Equinox was the day on which the completed constitution was adopted. Hence it was natural that that day should serve as the starting point and it was so adopted. The First Assembly Day was notable in many ways. The General Overseers set 9 a. m., as the time for the beginning of the meeting. The officers for the day having been chosen several important actions were taken. A former sectarian minister—they were all exes now, terms like Jew and Gentile, Catholic and Protestant ceased to exist—presented the following statement for adoption.

"Since we have broken away from former customs, laws and times, I present, as a beginning for our computation of time and the naming of the age and days the following statement: 'The age shall be designated—The Human Age. Its beginning shall be the Vernal Equinox, just passed. A year shall be none other than the days and a part consumed in a complete revolution of the Earth in its orbit, but for common purposes, three years shall have 365 days and the fourth 366. Thirteen months shall measure the year. The first 12 shall contain 28 days and the 13th shall have 29. In the fourth year—the year containing 366 days—the 7th month shall have the additional day. A week, day, hour, minute and second shall remain as now used.' He illustrated his statement thus: 'This is the 7th day of the 1st month in the 1st Year of the Human Age. Abbreviated it would be—7-1-1 H. A., or in a few years: 23-13-13 H. A., and those preceding as 29-13-9789 B. H. A. (Before Human Age). It was a long time coming.' The new calendar was unanimously adopted by the communal vote.

In the matter of a simple and scientific system of measurements and weights, it was self-evident that the decimal basis was the simplest and nearest scientific extant. The auditors were reminded that American money was computed on the decimal basis and the French as far back as the year 1795 (Old Order), had adopted the Metric System. The speaker also presented three tables, one for linear and one for capacity measurements and one

for weights. The Metric System was adopted unanimously. This burned some very old bridges.

The community decided that the Overseers of Health should make a report every Assembly Day and publish their acts on the sixth day of every week. Every precinct had an official nurse who represented the Overseers of Health and reported daily. In this manner the health of the community was protected for due provision was made for the care of all the sick whenever needed.

A committee was appointed by the General Overseers to prepare a program for Assembly Day meetings as entertainment and to stimulate intellectual, moral, and social life. This committee was composed of former preachers, church people and those who had previously been classified as sinners. There were songs by the assembly, a quartet, a special rendition by the chorus, an address on: "The Human Being the Creator's Masterpiece." Another address was upon: "Communal Life is Normal, Natural and Essential Living." These were followed by social and fellowship functions of various kinds. They were happy occasions for a new life had dawned for all. The afternoon and evening were spent in recreations or viewing moving pictures of the Solar system, planetary wonders, physical phenomena and humors of the people on the roadways.

Some of the songs sung on the first Assembly Day were noteworthy since they breathed of present joys and happy lives. In fact, a committee had to be constituted to select those which should be sung for so great was the stimulus among poetic writers and song composers that the original committee was completely swamped. Ultimately every song gained a hearing in the Assembly. Here are a few samples.

#### The Human Tie (6, 6, 8, 6)

Blest is the tie which binds, Our hearts in Human love,  
The fellowship of Human minds, No pow'r can e'er remove.

We always honor peace, Our hearts and loves are one.  
We ever mean to serve and please, While we life's journey run.

Our heavenly Father's throne, We see in ev'ry heart;  
Our cares, our aims, our hopes are one, They ne'er from us can part.

We share misfortune's woes, Our common service bear,  
Tenderly for each other flows, The sympathizing tear.

Since we awhile must part, This holy common love  
Inspires every trusting heart, Its faithfulness to prove.

Hope glorious bids us call, To others make it known,  
We here are happy creatures all, From infants to the grown.

### The Rule of Right (8, 8, 8, 8)

Justice shall reign wher'er the sun, Does its successive journeys  
run;  
Its beauty spread from shore to shore, Till moons shall wax and  
wane no more.

From north to south people will meet, To pay their homage at  
its feet.  
No more shall over-lords be found, Nor cowering slave with  
bleeding wound.

Nor e'er again the human fold, Will be torn by the cruel and bold,  
Its sweet perfume of unity, 'Tis wafted thru eternity.

People of ev'ry tongue and zone, Honor Justice in sweetest song,  
Our's the Paradise of ages, Sought by all the holy sages.

### Objectives (8, 7, 8, 7—Chor. 3-8 8)

We are working, we are watching, For the bright prophetic  
day,  
When injustice now so crushing, Has been rolled from earth  
away.

### Chorus

We are striving for that morning, Ever looking for the dawning,  
Whose fadeless beauty thru the day, Thrills all people in life's  
way,  
Then evermore equality, Reigns over true society.

We are living, ever serving, Ignorance from minds to dispel,  
Thus make fair earth a paradise, Where'er human beings dwell.

We are teaching our youthful minds, The upright way for each to  
live.

'Tis not for self but each for all, On this good terrestrial ball.

We are feeling in our toiling, Hopes that e'er bid us persevere,  
The day for which hearts are longing, Its dawning time, 'tis now  
here.

A Sage in the Old Order (6, 4, 6, 4, 6, 6, 6, 4)

Clearer, Father, clearer, Help me to see,  
E'en tho thru prison bars; That way may be.  
Still shall my purpose be, Clearer, Father, to see,  
Human freedom and do, What's right, what's true!

Since like a wanderer I must now roam,  
Arbitrary pow'r makes my rest a stone,  
Yet even here cause me, Father, clearer to see,  
Human freedom and do, What's good and true.

With the first waking thot, Rouse to action,  
Love's holy power to blot, Out each faction.  
Mercy beckons for me, Father, clearer to see,  
Human freedom and do, What's just and true.

God's will among human, Lives shall be done,  
When equality reigns, In ev'ry zone  
Strengthen, all noble souls, Father, clearer to see,  
Human freedom and do, Love acts and true.

The Beautiful Land (12, 8, 12, 8)

I will sing you a song of that beautiful land,  
There all people the earth do own.  
There no storms of hate beat on society's strand,  
True love e'er rules acts in each home.

Oh! those homes are no more,  
Merest visions or dreams,  
Their bright happy lives we now see.  
From each countenance pure  
Like sweet nectar there streams  
Contentment o'erflowing so free.

It's a permanent home for you and for me,  
While we travel life's way on this earth.  
Our toil sweetened with joy,  
Since God wills it should be,  
Heaven is seen at each family hearth.

Oh! how sweet it now is in this beautiful land,  
So free from distinctions and pain,  
Songs are on all their lips,  
Life is so truly grand,  
Thus shall it forever remain.

### Chapter VII.

Many, especially those who were employed in what was called, the Down Town district, accepted as a reality that a communal laundry and kitchen would be established. The Overseers of Essential Occupations with its specialists had been investigating both institutions and had arrived at positive conclusions. "A laundry is an actual sweat shop. Hence, as an institution, it is parasitic. In the old order it could not be operated except by paying very small wages. Diseases were communicated through the laundries. Clothes were soon ruined that ought to have lasted years. Every woman should know how to wash and iron. Since every family was entitled to a washing machine, operated by either electricity or waterpower, a wringer likewise worked by the same power, and either gas or electric flat or sad irons, thus reducing labor to a minimum, no valid reason appeared for a communal laundry. In a greater measure, reason dictated that every housewife should do her own cooking and baking. It has been a distinct loss both to the women and the community for them to lose the fine art of preparing nutritious food. Good food is necessary for health. The usual eating places can not be recommended. They are not clean nor sanitary. Inferior materials are constantly used. In view of the fact that domestic science is taught in the communal schools it ought to be practiced in the home. It was also discovered that most foods served in public places were devitalized by over-cooking and the removal of vitamins. Dishes were made tasteful, but were very deficient in calories. In fact, nearly all commercial foods are devitalized. Especially is this the case in flours and canned goods. The community soon learned to prohibit patent flour making and the canning of certain kinds of fruit, vegetables, flesh and milk.

The universal rule was to eat and drink food as nearly as possible in the natural state. Bread, cake, pie and all grain food was prepared from the whole berry whether of wheat, rye, barley, oats, corn, rice, beans, peas, or potatoes. The flour was thoroughly ground, while natural ferments only were used. Fruits and vegetables were mostly skinned, not peeled. By heating fruits or vegetables to a given temperature graduated according to the things to be heated, the outer skin, which has no food value is readily removed. This method will not disturb the vitamins while peeling destroys most of them. It will positively preserve the rich and natural flavor also. This, too, is lost by the peeling method. In making breads it was discovered that by the use of preserved or artificial ferments a distinct loss of nutrition resulted. Hence these breads were not proper foods. Bread made from the entire grain—finely ground—mixed with sweet milk or cream and properly seasoned, proved tasteful and nutritious. In fact, the Overseers of Domestic Science analyzed all foods to enable them to systematically catalog them, designating their component elements and food value. They also published a table of 'balanced rations' as a guide for the whole community. Careful attention was given in selecting the proper kind, amount and preparation of food for children from weaning time (all mothers suckled their own babies) until they had attained maturity.

One matter deserved especial attention. The Overseers of Health and Domestic Science discovered what ought to have been commonly known, which was that the child in its normal state prefers to eat fruits, nuts and vegetables in the raw state. When pampered it wants highly seasoned or sweetened foods and these weaken digestive functions and consequently impair the health; also retarding normal growth.

Another discovery was that those people who ate foods prepared from high-patented flours were constipated and nervous, while those who ate entire grain products were free from both diseases. Special emphasis was also placed upon the fact that the child must eat bone producing foods when the temporary teeth give place to the permanent ones. This was essential in the endeavor to restore a race of people who would have perfect sets of teeth to the very day of death."

In the matter of a communal laundry and kitchen the General Overseers accepted the findings of the committees and referred the matter to the community which by an overwhelming vote established the family ideal. This caused all washing and eating



houses to be abandoned. In fact the rooming and apartment houses with the hotels, always a nuisance and most of the time a curse, causing immorality and divorce, had no further reason for existence, not in a community which was thus normally constituted upon the fundamental basis.

The first act of the General Overseers was that of making an invoice of all physical material in all business places, offices and households.

The Overseers of Farming and Livestock Growing made a suggestion which had every appearance of error and unpracticability. They contended for a horseless and muleless community. Both are 'expensive' motors. Flies are bred primarily in stalls and stables. In comparison with the tractor and other self-propelling machines, the latter have everything in their favor. Following the discussions in the community meetings a popular vote was taken upon several measures but the one adopted limited the use of horses to stock growers, and then for herding or round-up purposes only. The growing of mules was entirely prohibited as 'contrary to nature laws' had to be used to breed them. Such societies as those for the "Prevention of Cruelty to Animals" would cease to exist even in the old order, if the same motive-power were used as in the Human Community of True Home.

Since the Civil Engineers had completed the surveys, the General Overseers, ordered the plowing and harrowing of the areas to be used for garden purposes. The work was accomplished under the direction of the Executive Overseers of Farming and Stock Growing. Communal pastures were also selected. Before the farming areas could be chosen, the General Overseers, requested a study on the part of the Executive Overseers on Subsistence pertaining to the amount of food which the properly tilled gardens would produce. When the report was published in a community meeting and the Daily Press, everyone was astonished. The report stated: "One-twelveth Sq. Hm. ( $\frac{1}{4}$  acre) allowed for each person, or rather 1-6 Sq. Hm. ( $\frac{1}{2}$  acre) for the smallest family could produce sufficient of the following foods during at least nine months to sustain the two, with the addition of some fruits, nuts, and grains. Each garden would grow lettuce, cabbage, cauliflower, spinach, cellery, radishes, carrots, beets, peas, beans, sweet-corn, Peruvian and sweet potatoes, peanuts, tomatoes, musk and watermelons, chards, turnips and ruda-bagoes, cucumbers, peppers, endives, mustards, cresses, egg plant,

every variety of berries, squashes and pumpkins.

The poultry yard and other vacant spots would grow an assortment of grapes and of peach, plumb, pear, apricot, nectarine, apple, guava, quince, lemon, orange, almond, walnut and other trees for fresh fruits and nuts. A Commission on Gardening was constituted. They were specialists and were to assist the uninitiated at their request. This commission published a table showing the quantity of seeds and plants for each garden based upon scientific allotment. The Commission also published a calendar designating the proper time for planting the various seeds, plants, shrubs and trees. It also published a Hand-book explaining the most approved method for preparing the plant and seed bed, the planting of each, and then the cultivation or care of each until developed for food. It also stated how seeds and plants were ripened and preserved for future use as either food or for planting.

Pertaining to the amount of Communal farming to be done, the Executive Overseers on Subsistence recommended that the following grains be sown or planted in the designated areas. Wheat 25 sq. Km. (6100 acres), estimated to yield from two to two and one-half times the amount of this grain needed per annum for food, feed and future planting; Oats 2 sq. Km. (500 acres); Barley 8 sq. Km. (2000 acres); Milo maize 4 sq. Km. (1000 acres); Indian corn 5 sq. Km. (1300 acres); Sugar beets 2 sq. Km. (500); Beans 6 sq. Km. (1500 acres). There were also communal orchards or groves of lemons, oranges, avacados, nuts of various kinds and also vineyards. It is true that the above was an extravagant estimate for sustaining a community of 25,000 people and yet the entire area was but 52 sq. Km. (20 sq. miles). By vote of the community for the purpose of exchange for such commodities of other communities which it did not produce—these were not necessary but added fancies or comforts—decided to grow 100% more wheat than designated, 100% more oats, 50% more barley, 25% more corn, 300% more beans and 600% more of sugar beets. Raw silk, cotton, rice, winter fruits, metals, cements, rubber, were among the imported materials.

### Chapter VIII.

In that early time the scenes were busy. Within four days all the garden plots aggregating 17.5 sq. Km. (6 and 2-3 sq. Mi.) were plowed and cultivated. These were then rapidly

planted by their individual gardeners. Since the gross area to be farmed was set, the General Overseers directed the making of a survey of the fields already planted. The investigators in their report proved that more than enough of each was planted. Hence this part of service was completed.

By a vote of the community six hours' work each day was demanded from each able-bodied man in this constructive period. The workman who plowed and harrowed the ground for gardens divided themselves into relays of six hours each and continued until the task was completed. The six hours per day demanded from each able-bodied man, it was conceded could be but a temporary arrangement to continue for the Reconstruction period only. Yet this was a decided improvement since in the former order from 8 to 16 and even more hours per day were chained upon the toilers on farms, railways, in mines, factories and most so-called industries. There were two shifts of workmen each day for all work during this period. After the plowing and harrowing for the gardens was completed, all night work was prohibited. When reconstruction had been accomplished the Executive Overseers on Service discovered that from 2 to 4 hours per day—the length of time depending upon the arduousness of the labor—was ample for all communal or public service and this was decreed by the Community as its established aim. So that work could proceed properly and that due credit might be given for service, each General Overseer was entrusted with keeping of the record. He, however, communicated to the Executive Overseers of the Exchange and Service, the names of those only, who failed to contribute the required time per week. Certified illness on the part of any one relieved him until well, from service. The community decided to enforce strictly their and nature's mandate—"They who will not work neither shall they eat nor shall they be housed in the community."

Owing to the fact that the old order had developed various false tastes the community decided to "ration" all clothing to its members. To this end the Executive Overseers of Clothing and Fashion was constituted. The necessity for the latter function came about for several well-defined reasons. A woman on alighting from an automobile fell and broke her leg. Both science and common sense proved the accident was caused by high and pointed heels. A child was born with a deformed head, caused by the wearing of corsets by its mother. Think of the shame for the mother and the community, as well, by this con-

stant reminder and the mother did not know that she was guilty until after the birth of her child. The changing fashions in the old order were introduced by the manufacturers of wearing apparel to create a craze so that they could sell their products—products made by the wage-slaves in poisoned air sweat-shops. Fashion applied to men as well. Vanity tried to squeeze a number 8 foot into a number 6 shoe. Boots and shoes were made in unnatural shapes causing malformed feet. Gay colored hose caused blood-poison and death.

The community also decided that young women who had completed the required course of study but remained unmarried should give at least one-half as much time as men for communal service. It was likewise ordered that unmarried men, excepting those who were caring for their mothers or minor relatives, who were over 24 years of age, should serve one-half again as long per day as married men. People who are of marriagable age and yet remain "single" are abnormal needing some scientific treatment, mentally, morally and of the physical constitution. Normal members will marry when they have completed their educational training.

One of the grave and real difficulties which arose came about in a twofold manner? Some of the land on which the communal farming was to be done, although already planted by tenants, was alleged to be owned by one who was a non-resident, he having inherited it according to the former law based upon the robber system in the old order. He was invited to share in the community life but this he haughtily rejected. There was but one thing to do and this was done. So also with the beet-sugar factory. Its stockholders were non-residents and had been receiving from 100% to 500% per annum on their so-called investments. The right for the community to occupy and use the land and factory was not based upon man-made law but upon **INHERENT HUMAN and NATURAL LAW** which no man-made statutes can nullify nor displace. Man-made law deprived the people of their God-given rights by forcibly seizing the people's domains and converting them into private property. Man-made laws also created artificial and arbitrary powers enforced by gun and sword for the protection of this alleged private property. It made an artificial thing called "money" the standard of value. Money could increase itself (Money a dead substance with no activity whatever), by the process of taxation, renting or leasing, interests, insurances and investments bringing dividends. In the

Human Community, as its Creator purposed and every sage who has ever thought upon the matter of solving the human problem has stated, the unit of value inheres in Human Service. The energy expended by a human being is all which can enter into the placing of a value upon any material thing. Unused land has neither value nor title. In the Human Community there are neither rich nor poor. All people have Equal Opportunities for culture and refinement. Those who are physically incapacitated receive the kindest care so that they also shall have the enjoyments of life. The only ones not considered were the lazy, excepting that enough of thought was given them to give them the alternative—serve or be banished.

In the Human order there was no need to record the allotments as in the robber order. All roadways were named scientifically and plainly marked. Each block was duly numbered and also the allotments, stakes being driven at the four corners of each. Signs were placed in the center of each allotment giving all necessary data. The card drawn by lot by the representative of each family could mate but one sign. The holder of the card preserved it for the time the family resided on the allotment. To expedite the wrecking, removing, and construction of residences all able-bodied men available were selected. The large number who served was another surprise to all the people. They were grouped as needed. There were no idle bosses. Every foreman was also a worker. The wrecked material remained in its placement until needed. Only that which remained after all buildings were erected was moved to the material yards in the Community Center. Until the Community Exchange was erected the most available store buildings were used for the purpose. The stocks of goods and materials were condensed into the smallest possible space so that the wrecking might proceed rapidly.

### Chapter IX.

Architects presented various plans for the Exchange. A special committee was appointed to canvass each plan carefully. After making some changes the community adopted plan number 23. All food shall be in one store-room so also each distinctive class shall have a separate room. Spacious hall-ways shall connect all departments, which shall be alphabetically arranged, this in addition to the entrances from the outside. There shall be manufacturing for the making of needed things near the store-rooms; also warehouses for raw materials. Each structure was planned

to have a ground floor only in compliance with the established rule that nothing but one story be permitted.

Architects vied with each other to furnish the best possible plan for the Auditorium. This structure was purposed to express in a very positive form the principles and ideals of the Human Community. The plans and specifications in blue prints were furnished the community for observation to all who were particularly interested. A plan for a building, estimated to seat 12,000, known only as number four, since the architects anonymously sent in their plans to avoid any possible personal favor, was selected by popular vote. The floor plan was an elliptical bowl measuring 80 by 50 meters (250x160 ft.) The permanent rostrum was placed on the north side and so extended that it would house all possible paraphernalia for any act, performance or meeting. The greater diameter of the bowl was located eastward and westward. The front of the rostrum described the arc of a circle in harmony with the farther wall. The seats were aligned with this arc. The seats were of the single revolving style and hence aside from the aisleway adjoining the wall, but two others were needed through the Auditorium. These divided the auditorium into three approximately equal parts. About 20 meters from the front, following the line of seats a disappearing sound proof partition was placed. Two other partitions of like nature and movability were placed on the line of the dividing aisleways. This made possible the division of the Auditorium into four nearly equal assembly rooms. They could seat approximately 2500 people each. There were disappearing rostrums for those sections thus constituted. Twelve grand entrances pierced the wall and yet they were so placed that when the Auditorium was divided into four assembly rooms each had four doors available for use. The surrounding or main walls of the Auditorium contained no windows. Light was admitted and diffused from the dome by scientifically constructed lenses and mirrors. Fresh air also was forced from the dome by electric fans. Gratings were placed in the floor but especially at the foot of the wall and the permanent rostrum to carry away the impure air. A suction-fan induced the current of moving air. Electric heat was used when needed. The entire structure was constructed of steel-reinforced concrete excepting the doors, which were composed of bronze and the glass for the dome for the purpose of lighting. The floor was surfaced by the composition discovered by the chemists. It was like unto hard rubber but more durable.

Noise was thus reduced to a minimum. A magnificent pipe-organ, properly placed, adorned the permanent rostrum. The ground area for the Auditorium was 92 meters long and 58 wide. A 24 meter wide roadway adjoined this ground.

Across the roadway on the south was located the Athletic Hall, Plunge and Bath House. South of these was the out-door sporting and track field. North of the Auditorium were grouped the College buildings. The High School buildings were on the west, and so also were the Intermediate schools, while the Grammar schools were located on the east. For those who did not desire the use of an automobile, adequate facilities for their transportation was made. All attendants at the various schools were regularly conveyed by automobiles. It must be mentioned to the credit, however, of many in True Home, that they preferred to walk as a health measure, even 5 to 10 kilometers being covered by them. All new educational buildings had ground floors only and were lighted, ventilated and heated on the same principles obtaining in the Auditorium. One of the first things accomplished was to take out the second floors of the High School buildings, close the lower windows, rearrange the upper ones and place glass in the roof and cause the ventilation and heating also to conform to the adopted plan.

On the 8th day of the 1st month of the 1st year of the Human Age, the community was face to face with the marriage question. A young man and woman, both eligible, desired to be married. The method adopted follows: Either man or woman informed the Secretary of the Executive Overseers on Marriage of their purpose. At an agreed time, in the presence of two Overseers the young people stated: "We have covenanted to live as husband and wife." One of the Overseers then said: "To this vow we are witnesses." The Overseers informed the Executive Overseers of Housing and Subsistence who made the location and began the erection of the first communal residence. Until the residence was completed the young people were housed with their relatives. There was no honeymoon for that conveyed erroneous ideas, since it should be Honey Life continuously. All marriages were duly printed in the Daily Press by the authority of the Overseers of marriage.

Unless expectant mothers desired the service of friends who were competent to minister to them during child-birth and after ward and also care for the babies, a Maternity Hospital was provided for them containing all the most scientific improvements,

with competent acouchers and attendants. Every birth was strictly published in the daily press by the direction of the Executive Overseers of Births, whether the birth occurred at home or in the Community's Maternity Hospital.

All sick who desired care away from home were housed in a scientifically constructed and managed sanitarium. The others were given due service at their homes.

On the 9th day of the 1st month of the 1st year of the Human Age the first death was reported. The deceased was an aged woman. What sort of a funeral shall there be? What shall be done with the body? Such were the questions asked. These questions demanded answers. The Overseers decided that the funeral should be set for the Third day after death. They also concluded that it shall be simple, since the dead body neither sees nor hears nor feels. They likewise decided that the body should be cremated. This created opposition from church people, especially preachers. The funeral directors of the old order contended for new clothes and expensive casket. The Overseers declared to robe the body in any suitable garment worn by the woman while alive and a coffin was not necessary either for cremation or burial in the ground. Since the contentions were sharp, the Executive Overseers on Deaths requested the General Overseers to call a community meeting to discuss and settle these questions pertaining to funerals and disposition of the bodies of the dead. This was done. In the meeting, those who contended for new garments were answered by showing the uselessness, senselessness and wastefulness of such practice. In the old order a funeral impoverished many families either because they were vain or were duped by the undertaker. In like manner were answered those who argued for the casket system. The greatest opposition came from those who opposed cremation. Some averred that a cemetery was a sacred spot. The monuments were venerable objects. Burial was the natural process and the former preachers ardently asserted that the body would be again resurrected and this could not be if the body was consumed by fire.

The answers to these statements were somewhat as follows:

A graveyard causes people to look backward. Makes them mournful and depressed. It causes no benefit at all. The toil expended in the erection, making of monuments, constructing roadways and keeping the grounds and plots in condition ought to be put to constructive effort. It is far better to venerate the living and enjoy their sweet fellowship, whether they be sick



or strong than shed tears for the dead who cannot appreciate the feelings of the living. What right is given us to waste either time, space or material? If cremation prevents the resurrection of the dead then many of the choicest mortals of earth will be deprived of that experience. They were burned in fire. As to the bodily (physical) resurrection, who should desire it? Would it be heaven with all the lame, blind, handless, eyeless and many more numerous deformed people about us? For they would be going about in distress. Would this not destroy beauty and thus cause sorrow? Resurrection is not for the material body. If we accept the teaching of those who initiated that teaching we must conclude that every human being will be given a New and perfect, that is an astral or celestial, body not subject to disease, death and decay. The body of flesh and bone disintegrates by the oxydizing process. All that cremation does is to assist that process. A graveyard is also a center from which spread epidemics, contagions and more subtle diseases. Shall we jeopardize the well-being of the living by continuing such a dangerous practice? We must not permit ancient practices nor superstitious teaching of the present to control our acts now. We are natural and rational creatures, let us therefore act as such. The following motion prevailed:

"We hereby direct that all funerals shall be simple, consisting of appropriate songs, short address if requested, and the reading of the biography. The dead body shall be clad in some garment worn by it when living as selected by some of the immediate relatives, borne on a proper carrier and cremated. The biography shall be printed in the Daily Press." This was adopted as the standard for all funeral occasions beginning with that of the aged woman.

In a truer and broader sense the result became very apparent by the more kindly feelings shown and loving acts in which the living served each other.

## Chapter X.

When the wreckers endeavored to take down one of the finest church buildings they were met by a number of members headed by their pastor, who declared: "We have consistently opposed the entire movement of this alleged New Human Order. At any rate we have received orders from our superior officers that the church houses must not be wrecked. They remind us of the fact that the local congregation does not own the land nor building.

That the title was in the Name of the Denomination as a corporation. Hence the local membership had no authority to surrender the church property for removal." It being necessary for the work to proceed the wreckers essayed to go to another church, equally as spacious and imposing which in the old order had the largest membership of all the churches. Here they met with like bold obstruction. This caused them to report to the Executive Overseers of Wrecking. These called a meeting of the General Overseers and presented the matter to them. The General Overseers decided unanimously that the wrecking should proceed, but wishing to convince the obstructionists of their error and being confident that the community would sustain them, they sent out a call for a Communal Meeting to convene the following day at 9 a. m. It is needless to state that the whole community was shocked and troubled as they read of the obstructive tactics indulged in by the church people and the necessity in such busy times to call a communal meeting.

The Auditorium was packed to its utmost capacity when the meeting convened. After the constituted officers were chosen for the day, one of the General Overseers selected for the purpose, first made a statement, rehearsing what had transpired previously, anent, the experience of the wrecking crews as given in their presence to the assembled General Overseers. Then he read the resolution unanimously passed by them. It read: "Our community adopted by overwhelming vote the form of government which it conceived to be Inherently and Essentially right viewed either from the standpoint of an All-wise Creator as best as it could and that of Humanity. One of those fundamental rights of the community is that it has complete jurisdiction over all land and its products—its physical material—the basis of its mundane well-being. The church buildings therefore, since they are physical material, are under the authority of the community. It has voted the demolition of these structures. Your servants have resolved to continue with the task. Will you sustain them and thus enforce your former acts?"

Each of the two congregations had selected two speakers to be their delegates to represent them in the public meeting. One of each made a tearful presentation. What may be considered their more salient points in their statements were these: "Our church is a sacred and holy institution. It is hoary with hallowed age. It was founded by Jesus Christ. This was 2,000 years ago. It is entrusted with the holiest message ever given

to man. It is the only organization teaching the way to overcome sin, have sin forgiven and the method of gaining eternal life. It is the only institution giving a hope beyond the grave (?). But for our church there would be no martyrs, these who have thrilled humanity into the noblest resolves and sacrifices. We possess a body of most excellent traditions. We have forms and ceremonies so awe-inspiring or so satisfying that a vast void will be left in our hearts if the church is destroyed. Think of the saints who have trod the sacred aisles and sat in the hallowed pews! Shall we be robbed of the sublime influence they shed about us as we engage in our sabbath worship? Think of the immense amount of money it cost to procure the material, stone, stained glass, gilded altars with their priceless vessels and the images and expensive furnishings! Think of the enormous expenditure of labor in the erection of the temple-like holy place! To destroy the church would be a sacrilege and robbery. Aside from all these considerations, although the members of the church furnished the wealth and labor, it is not theirs. It is the property of our denomination, in general. The church has the title and our superior officers have forbidden the demolition of the building. We must obey or lose our fellowship with the church and hope of heaven."

Among the speakers who spoke to sustain the General Overseers were former clergymen, ex-laymen and just everyday ordinary people. The pith of what each said was thus summarized: "The very reverends have taken an erroneous view. This is not strange. It is a notorious fact that such conceptions are common among most of them. Let me remind them, their memories seem so short, that provision is made for them should they conclude their preaching of sufficient importance to present it to the public. They may use one of the assembly halls of the Auditorium by complying with the stipulated conditions. If their paraphernalia and regalia seems necessary they can carry it with them. They do not seem to understand that what they call church services in separate and privately owned buildings is the very thing which the community does not need nor can tolerate. These churches teach in act disunity, the very opposite of communal ideals. They are centers creating divisions and wherever they exist they make peace an iridescent dream. The Human Community stands for unity, equality and peace. Equality cannot obtain among the members of so-called Christian churches. As men have organized them many of the church officers are

parasites, including the 'very reverend gentlemen,' who have spoken. Whence came these churches? From former centuries when ignorance and superstition reigned effectively. They came from foreign peoples with narrow visions and selfish purposes. Are the churches, organized as they are, on the basis of heathenish governmental principles, to dictate to intelligent people of the present day? Must the pagan usurpations of the robber age obtain among cultured people? Will these churches now contend for super-private ownership in ecclesiastical matters, while at the same time they reject it in the so-called state matter? They should be consistent at the least. Of this good principle they seem to be ignorant."

"We are now fairly confronted with this question: 'Shall any partiality be shown? Any inequality? Any injustice? Any unfairness be tolerated?' Friends, shall any minority rule the majority? We have said 'NO' very emphatically over and over and over again. Those who would now have us reject the constitution so substantially adopted had no compunctions of conscience when they upheld what the enemies of the Human Community designated, 'The confiscation of property inherited according to LAW.' If these people of the opposition prefer to obey absent lords let them migrate and join those usurpers of human rights. We humiliate ourselves, make ourselves slaves if we yield obedience to any other than the will of the Human Community of True Home."

"The assumption expressed by the 'very reverend gentlemen' that Jesus Christ founded their churches is not well grounded. If the 800 or more quarrelling and antagonistic sects are Christian, it is high time that the last vestige of this curse on humanity be extinguished. I am somewhat acquainted with the authority alleged by the 'very reverend gentlemen' as the basis of their claim, but am compelled to dissent from their statements. We need to mention but an instance or two. In the Corinthian church there were four factions. These, however, met in the same room at the same time and partook of the same communion cup. Yet one claimed to follow the Missionary, Paul, another Peter, another Apollos and perhaps the smallest remained true to the Christ. Paul who founded that church informs them that they 'have torn Christianity into pieces.' If four factions still meeting at the same time in the same room and practicing the same ordinances have ruined Christianity, what is there left of it after over 800 factions have shredded the pieces into the infinitesimal parts

of the present day? They have extinguished the remnants and set up in their place their own false organizations preaching selfishness, injustice, inequality, unequal opportunities, salvation by force and fear and war, the evil system of wholesale murder. If it is true that some of the apostles taught that 'slaves and subjects should obey their masters since those masters were appointed by God,' then we should brand them as the corruptors of the teaching of Jesus or reject his teaching also. Yet so far as I can discover Jesus taught social and economic justice, equality and like opportunities for all. I'm quite sure, Jesus, if he were here, would approve of the Human Community. So would Siddhartha Gautama, Mo Ting, Laotze, Plato, Tolstoy, Abraham Lincoln and all the great human characters who have preceded us in history, these who sought the solution of the Human Problem."

"The religious sects exist in opposition to the law of association. Evidently they could not continue their separate existence if their members came into contact with actual humanity and hence to perpetuate themselves they have adopted the 'closed-shop' system. That is also the reason for the parochial school, that persistently is an insult to public schools and progress. As I see it the major songs of the churches are soporifics. One of the early missionaries of Christianity enjoined its devotees to 'Think' not to go to sleep. Jesus said: 'Knowing Truth will make people free.' The most of the church 'doings'—preaching, praying (as they call their repetitions), singing and whatnots, cause callousness to form on the mind which prevents observation and thought. Jesus associated with the so-called most sinful on the streets and in their homes. The churches, especially in them the preachers, shun the very people they claim to be sent to save."

"Churches, according to their own histories, do not shine very brightly as guides to human well-being. They accuse each other as fomenting wars among nations and have caused more judicial murders in the alleged times of peace, especially in Europe and Asia, than all the slaughters on the battlefield. All non-church people are fully convinced that there is no harmony in the teaching of Jesus with war. His teaching applied would destroy all arbitrary and selfish powers. Churches, on the other hand, emphasize such power and authority. Who has not stood aghast at the irrational crusades to reconquer Palestine from the Arabians, who were in belief, Mohomedans! What more pitiless murders

and wars can be found in all history than the unending series instigated and executed by the Catholic priesthood through their 'laymen' dupes?"

"Have not the Protestants been likewise the cause of endless murders and wars? Read their own histories. I do not desire to become personal. Churches do not generate love but breed hate. They have meant and still purpose to rule by deception or forcibly seizing the machinery of civil government when they can no longer delude all people. Much of the civil law has been dictated by the church to protect guilty clergymen. Some churches are the most immoral cesspools in all the earth. Churches have and still oppose Science and Sense. Think of the vicious condemnation of Gallileo as an example of the thousands who sought to get the truth but were, many of them, burned at the stake by Catholics and Protestants. The unprogressiveness of all churches is proven by the 'very reverends' statements. They would retain an institution hoary with age. Children may be befuddled into believing in Santa Claus or Mother Goose. We certainly do not desire a return to the time and accept the egregious absurdities taught by the ministry represented by the current churches, who taught that the body was like a sponge and the blood percolated through it by the process of saturation. If they were so densely ignorant in tangible matters, shall we now accept the innane and superstitions with which they have displaced genuine faith? Surely not. Churches are very vain and boastful when they arrogate to themselves the conclusion that they alone teach either a future state or the manner of entering it. That idea is Human-race and time-wide. The churches' hopes or speculations in this matter are no more certain of realization than those of the Egyptians, Greeks, Brahmans, Buddhists or our American Indians. What the 'reverend' gentlemen have presented are not statements proving their acts to be justifiable, but rather they are childish prattle. The churches have always been the last to yield to the holy impulses to do truly Christian and Humanitarian acts."

There was no applause on either side. The occasion was too earnest for such purposes. As the last speaker concluded, a motion was made to endorse the resolution of the General Overseers. Nearly one-half of the audience attempted to second the motion. By a *Vive Voce* vote the motion carried and was so announced. The minority was not satisfied. They asserted that those who voted in the affirmative yelled, which the chairman

that gave the aye voters the decision and so they demanded a 'rising vote.' The audience was composed of nearly 3000 people and but 23 stood on the negative side. Equally as decisive was the communal endorsement effected by the secret ballot.

Some time during the night following, two strange things occurred. One church building was robbed of all its gold, silver, stained glass and statuary. It disappeared, and so did a 'very reverend gentleman,' the same one who had declared that the acts of the community were robbery. A fire, which consumed much of the furnishing and woodwork originated in the other church. It took hard work to extinguish the flames. The pastor and some of the 'most influential (?) officers of this church also vanished. Were they Christian? Enough said.

### Chapter XI.

The Executive Overseers on Publicity (Information) composed of all needed former newspapermen, one editor being the Presiding Officer, materially changed the aspect of the Daily Press. Advertisements of the old order were entirely 'absent.' Since no money could be received nor given, being valueless, even the so-called proprietary medicines ceased to be advertised. All these old fakes who craved to heal suffering humanity out of sheer love for people 'took to the woods.'

When communal questions were presented from two viewpoints, the publication was made in parallel columns. Genuine news was given due recognition. Social events were written up properly. The long-fangled stuff of a woman's trousseau was conspicuously absent.

The Executive Overseers on Education had many recommendations to make. Careful study demanded many revisions and dictated numerous improvements. Having formulated a comprehensive system they presented it to the General Overseers, who, after considerable discussion and some changes, approved the proposed system for communal adoption.

(1) Schools shall be in session the entire year excepting a recess of two weeks each at the summer and winter solstices and autumnal equinox and of one week at the vernal equinox. Sessions shall be daily for six days in the week. Pupils in the Child Garden Grades shall attend two full hours each day. Those in the first four grades in the Grammar school shall attend three hours; all other grades in the Grammar school three and one-half hours. The High school students shall attend four hours

and the College or University attendants five, while a proper number shall be assigned to special students in post-graduate work.

(2) The full course of study shall cover 20 grades, divided as follows:

(a) Four for Child Garden, admitting children two years old or more.

(b) The Grammar grades shall be eight, admitting those of six years of age.

(c) High school grades shall be four, admitting those of the average age of twelve years.

(d) College courses shall extend for four full years, and post-graduate one or two years but no longer.

(3) For the purpose of acquiring an occupation, all boys and girls shall serve an actual apprenticeship in the elected sphere beginning with their 12th year. The service shall not be less than one hour per day until the occupation is thoroughly mastered, as determined by the Executive Overseers on Occupations.

(4) Of commencement days there shall be four each year. The first shall be near the Vernal equinox, the second near the summer solstice, the third near the autumnal equinox, and the fourth at the winter solstice.

(5) A special exercise shall be rendered in all schools to celebrate the incoming of springtime and a festive occasion to commemorate the initiation of the Human Age on the Vernal Equinox.

Beginning with the autumnal equinox, the week shall be known as Exhibition Week. There shall be displayed the products of art, invention, manual and intellectual achievements, of the latter in the form of publications. There shall be exhibitions of vocal and instrumental music. On the Out-door field there shall be athletic games and contests, the winners being given due recognition.

(6) Few books now used can remain in the school permanently. Many eliminations must be made. Arithmetics must be corrected, such as the omitting of examples in "profit and loss, interest, taxes, stocks, bonds, brokerage, commissions, commerce, insurance, cost and selling prices, and a large number like them. The book on civil government must be discarded entirely. The principles of the Human Community alone have merit to gain recognition. The readers and other like text books



must be remade so that Mother Goose stories, laudations of monarchs, military heroes and stories of the alleged money kings of the past may be removed. Histories must also be rewritten. They emphasize the material and blood-thirsty acts of the past, and fail to give the student the real viewpoint. Above all, an authoritative dictionary is needed where a well-defined vocabulary may be established. The assigning of many meanings to a single word is unscientific, causing confusion in peoples' minds and prevents unity of action. Spelling must be simplified. Until these reforms can be accomplished we must use the present text books, but teachers must omit that which is erroneous and contrary to the fundamental law of the Human Community.

(7) The course of study shall be mandatory for all minors, but it may be completed by all adults as well. Since the twentieth anniversary of a person's birth signalizes that that person has become an adult, the occasion should be fittingly recognized by the community in a neighborhood festivity.

(8) The Executive Overseers on Education shall choose the teachers who have completed the highest course of study. In the near future only those who have completed the full college course, the mandatory one, may be chosen. Psychology dictates that from the 6th grade and upward only those who are fathers and mothers of children of school age should engage in teaching.

(9) In the human system of life no super-officers are needed. Since every teacher is fully conversant with the duties or obligations attached to the position no other direction is necessary save that of the Executive Overseers on Education.

Beginning with the lowest possible grade, each separate roomful shall be organized as a community for disciplinary purposes and direct its affairs under the guidance of its roll-call teacher. It shall have a presiding officer and two assistants officers with a secretary and assistant when necessary. Committees shall be constituted as occasion demands. The officers shall hold office for one quarter (3 mo.) and be ineligible for the same office until promoted into the next grade.

(10) The school faculty shall be divided into three sections. All the teachers of the first twelve grades shall constitute the First Section, those of the High School the Second Section, and those of the College the Third Section. These shall meet separately once a week to consider all matters of a pedagogical nature. Wherein they do not possess the requisite authority,

they shall present the matter to the Executive Overseers on Education, who in turn must acquaint the General Overseers with the matter. If they deem the matter necessary, they shall call a communal meeting to consider it.

### Chapter XII.

In Paragraph IX, the community made provision for the most essential element for the well-being and evolution of humanity. All former governments attempted to make their citizens look backward. They desired to set up a permanent system of statutory law which it was all but impossible to change, however onerous or unjust they were. Mostly the change was only effected by revolution and bloodshed. Men thought that their enactments were the product of never-changing wisdom, a very vain arrogance. Some human rights cannot change, but every act in the form of statute is but a temporary expedient. The unchanging laws are of Nature or God. In the constitution of the Human Community of True Home most of them are embraced. Every wide-awake person can see that all human affairs are governed by the laws of evolution, that is, Progress, unless that current is obstructed by anti-human systems of alleged constitutional laws. Evolutionary energy is in continuous operation and it is the first business of each community to align itself with its power. Evolution is accelerated by scientific assistance of intelligent people in every sphere of human life. In applying the elements in paragraph IX no limit whatever is possible. Every communal member was requested to make a special study of what could be done in compliance with the paragraph and to suggest the manner of carrying them to completion in either the Assembly or thru the Daily Press. Apart from this, the General Overseers in a meeting of their own, had requested the various Executive Overseers to make the most careful survey, taking especial note of the printed material and the statements in the communal assemblies. In due time each company of Overseers made a report. Out of these reports the General Overseers formulated a well-defined system thru which it was hoped to better the individual and communal life. As referred to the community for its adoption, it ran thus:—

“Our community shall form permanent Commissions who in the established manner shall bring their findings and propositions to communal attention. Each commission shall meet as often as occasion demands, but not less than twenty-six times in one

year, preferably every two weeks. Its individual members, however, should be alert at all times, always watching and catching ideas which will aid in the betterment of individual and collective life. For the present the added commissions shall be constituted but many others may become necessary. (1) Animal Industry, (2) Aesthetics and Ethics, (3) Architecture (scientific housing and communal buildings), (4) Arts and Crafts, (5) Astronomy, (6) Adult Human Body—Its Health, Care and Preservation, (7) Adornment of Parks and Roadways, (8) Biology, Botany, Zoology, (9) Bacteriology, (10) Building Material, (11) Business Management and Efficiency, (12) Books and Editions, (13) Care of Mother and Child, (14) Child—Its Physical, Mental and Moral Welfare, (15) Chemistry and Products, (16) Civil Engineering, (17) Clothing and Design, (18) Conveyances and their Manufacture, (19) Course of School Studies, (20) Dairying, (21) Domestic Life, Manners and Pleasures, (22) Dentistry, (23) Electricity and Engineering, (24) Education and Pedagogics, (25) Parentage or Fatherhood and Motherhood, (26) Farming, (27) Foods and Their Preparation, (28) Fruit Growing, (29) Forestry and Pasturage, (30) Fuel, Production and Use, (31) Games and Sports, (32) History, (33) Household Management—Economics, (34) House Furnishing and Furniture, (35) Horticulture, (36) Inventions, divided into ten sub-commissions to cover all land, air, water, social and psychological matters, (37) Indoor Games and Entertainment, (38) Juvenile Plays, (39) Language, (40) Literature, (41) Material Resources, (42) Mechanical Engineering, (43) Mines and Engineering, (44) Metallurgy, (45) Metereology, (46) Mathematics, (47) Marriage, (48) Manufactures (ten sub-divisions), (49) Metaphysics, (50) Music and Instruments, (51) Moral, Life, (52) Occupations, (53) Oil, Gas and Products, (54) Occulist—Optometry, (55) Philosophy, (56) Poetry—Hymns, (57) Physical Sciences (Geography, Geology, Physics, etc.), (58) Psychology and Logic, (59) Prevention and Cure of Diseases, (60) Personal and Social Purity, (61) Publicity, (62) Public Assemblies, (63) Painting, (64) Publishing and Printing, (65) Roadways, Parks and Public Construction, (66) Sanitation, (67) Scientific Works and Discoveries, (68) Soil Analysis and Adaptation, (69) Sociology, (70) Social Diversions and Out-door Life, (71) Sexology, (72) Sculpture, (73) Speculative Theories, (74) Time Pieces, Scientific Instruments and Jewelry, (75) Transportation, (76) Voice and Speaking, (77) Water, Supply

Power and Irrigation, (78) Conservation of Human Energy, (79) and Fiction.

These commissions became in reality the prophets of the community. They were not inspection companies, nor executives, but thru the Communal Assemblies and the Daily Press presented to the community their conscientious findings, which they believed to be for the betterment of all. In their functions they became the inculcators of better ideals. It is ideas which control all human acts for good or the reverse. Hence it becomes Essential to Inculcate RIGHT IDEAS.

The General Overseers at the communal assembly, which met on the 28th day of the 3d month of the 1st year of the Human Age, presented a proposition with assigned reasons. It was: "Since a division of responsibility is not only desirable but essential to the stability of a community and since actual functioning or experiences are the truest teachers, and the further fact that the larger the number of equally well qualified people the community possesses, the more progressive and substantial it is, therefore, we propose 'That both the General Overseers and all other officers be elected for a period of but One Year, subject at all time to recall by those who elected them and they shall be ineligible for re-election to the same office for a period of Five Years.'"

This proposition seemed so eminently fair and just that no one objected to it. An amendment was proposed and adopted designating the duration of the term of the present General Overseers and the manner of their replacement. It was thus: "By lot the present General Overseers shall be placed into four groups. Those numbered from 1 to 62 shall be group One, from 63 to 125, group Two; from 126 to 187, group Three, and from 188 to 250, group Four. The Overseers of group One shall serve until the First Anniversary of the setting up of the Human Community of True Home, that being coincident with the Vernal Equinox and the beginning of the Human Age. Their successors shall be chosen on the 2nd day of the 13th month of the 1st year of the Human Age and on the same day and month of each following year. Those of group Two shall serve until the Summer Solstice in the 2nd year of the Human Age. Their successors shall be chosen on the 2nd day of the preceding month and annually thereafter likewise. The members of group Three shall serve until the Autumnal Equinox of the 2nd year of the Human Age. Their successors shall be chosen on the 2nd day of the preceding month and annually thereafter. Group Four

shall serve until the Winter Solstice in the 2nd year of the Human Age. Their successors shall be chosen on the 2nd day of the preceding month and each year thereafter on the same day and month. All vacancies must be filled by election of electors for all offices in the entire community." The original proposition as amended was heartily approved by the Assembled people and adopted by communal vote. All itching to hold office continuously was thus early cured and effectively prevented.

A neighborly interest was very manifest even at this early time. Social meetings of divers natures were occurring constantly. Since men had the time they, too, began to attend just as conspicuously as women. This is as it ought to have been always. The presence of both sexes in all public and neighborhood meetings, be they serious or gay, equalizes, stabilizes and inspires the mind of every participant while guarding the feelings and actions. The result is manifest in wonderful harmony. This unison is the main-spring, causing all human thoughts and actions to move with ever-increasing momentum in the evolutionary current, in accelerated and continuous progress toward the perfection in Ideal and Expression purposed as most people believe by an All-wise Creator. The product can be nothing less than Upright Character with unsullied pleasures.

When the Housing had been completed, each block was designated as a Precinct and was thus to be known in the future. The place of voting was selected by the officers of an election, but it must be near the middle of the precinct. The precincts having been once constituted they were never changed since the number of residents remained approximately stationary. As a small family increased in number it was moved into a larger house with a larger ground area, but since each Precinct had been classified as every other one the population for all practical purposes was the same in each, that is, each Precinct had a permanent number of people living in it. Each Precinct chose its General Overseer. The Precincts were numbered scientifically.

The Executive Overseers in True Home were chosen by the voters in a group of Precincts arranged as deemed necessary. On subsistence there were 10 Executive Overseers. Hence 25 Precincts jointly chose one of them. There were also 10 Executive Overseers each on Essential Occupations and on Housing and Construction. Likewise there were 10 each on Entertainment, Engineering and Surveying, Sanitation, Domestic Science, Wearing Apparel and Fashion, Publicity and Printing, Marriages,

Births, Deaths, Wrecking and Transportation. There were 20 on Health. So also on Utilities, on Roadways and Parks, on Manufactures. There were 25 on Education, 25 on the Exchange, 25 on Farming and Stock Growing, and 25 on Morals. One of the peculiarities of an election was that no candidate was nominated. Each voter wrote the name of the person voted for, a piece of blank paper properly numbered was used for the purpose. No one was accepted as elected unless a majority of votes cast were in the candidate's favor. If none of the candidates received a majority, the two who received the largest number, cast the LOT in the presence of the officers of the election who certified the election to the General Overseers. Another act of the community was that of prohibiting any member from holding more than one office at one time. Each person was limited to one function in office. Monarchial and all arbitrary conceptions of government were so repugnant to the enlightened community of True Home that in seeking the True Order of LIFE which is fundamentally Natural, Deistic and Human, they discovered that the Modi Operandi so far applied, even if not complete, would work evermore toward that government guiding humanity and possessing the Perfect Principles which must obtain in every community if unobstructed progress is to attain the Perfect IDEAL in Human Living.

### Chapter XIII.

The Autumnal Equinox, which fell on the 16th day of the 7th month of the 1st year of the Human Age, was a notable one, long to be held in active remembrance by those who participated in the celebration which signalized the culmination of Expressional Communal Life. The interdependence of human beings is manifested in several distinct ways. The most visual manner is in communal service and meetings. This was fully realized at the first meeting in that serviceable structure which was to be known from this time forth as THE Auditorium. The center of interest was not focused upon the architectural features, altho these were worthy of comparison and to their advantage with many noted structures of the past, but in the vast Assemblage of people who for the first time in history were seeing the fruition of hopes and plans to liberate the Human Race and thus obliterate divisions and War, based, as they always are, on slavery or, better expressed, driven to death by arbitrary man-made laws. Slavery may result either from wrongful govern-

mental systems, wherein arbitrary power is exercised by the few self-appointed "over-lords" over the bodies of human beings, in establishing the system of private ownership of the earth, its products and that of money, or religious domination by a priesthood assumed over the "souls" of people. Usually all three elements unite to oppress the toilers and thus set themselves up as parasites, this small minority which usurps the Rights, Powers, Prerogatives and Wills of the majority and also takes out of our Heavenly Father's jurisdiction the execution of Universal Law. Shall we permit others to be thus bound? The Human Community of True Home has achieved one result for the well-being of humanity, which is a prediction of future progress for the uplift of all. This must be mentioned. It will be recognized in all future histories.

Much might be said in describing the harmonious blending of architectures—the substantial Doric, the stately Ionic, the beautiful Corinthian, the powerful Etruscan with the artistic Gothic, a composite of the choicest systems the best intellects of the past have brot into being, to which was added original principles, the whole to be a symbol of the most perfect Communal and Individual Life conforming to the component elements discovered and announced by many prophets of the past, and now applied for the first time, the Truth that "Both the Heavenly and Human Law, invisible or visible, yet entirely natural, predicate that 'every human being born upon earth does possess inherently and fore-ordainedly the same Right, Power, Authority, Equality, Freedom and Opportunity as any other for the living of a successful and happy life.'"

A recital on the magnificent organ, assisted by an orchestra composed of every conceivable instrument, consumed the first hour. All the music was entirely original, having been composed by True Home's own musicians. Is this worth noting? Five selections of more than 100 were used, and those not rendered on Opening Day were of such merit that they were produced in the near future, giving the public excellent entertainment for some time from this initial movement.

"Is it not far better to stimulate the musical impulse among people by enabling each lover of harmony to have an opportunity to exhibit originality in an open forum than to imitate what others have produced? Is it not more rational to spur our boys and girls to original composition than compelling them to be forever parrots manipulating the efforts of so-called past-

masters, good tho they may be? What does humanity need, thinkers or echoes? Has not humanity been burdened long enough with mere trailers? Should not every person be a 'self-starting engine?' Today we have had one proof that the principles upon which the Human Community of True Home is founded must be recognized as fundamentally correct" is an excerpt of the summary given by the presiding officer of the Executive Overseers on Entertainment.

"Songs were sung this day, breathing deeply of the new spirit. The purposes of the Human Community were so far different, so much broader and so unselfish that an entirely new multitude of subjects presented themselves for expression. Former songs appealed to petty so-called patriotism, the exultation of arbitrary rulers or of brutish so-designated heroic acts in war, or greed for so-called gain, or the craving of political power, or commercial prestige, or the baubles of vanity, or the delusive hope of a future heaven for a bodiless soul. From such standards the songs of the day made a wide departure. Originality made its mark on each. Many had heard the "call of the muse" and had made answer. This was denied them in the old order. The body, wearied with toil, could not give the mind the opportunity for activity. It must be given rest to continue slavish toil. Now these penned-up souls burst into song. Since by nature they should have been composers of song, they now launched out as naturally to the inspiration to sing as the dawning sunshine causes the lark to mount upon its wings into the "dome of blue" to pour out its songs of morning joy, or the robin to warble its sweetest notes in response to the blooming flowers which unfold their beauty and waft their fragrance in the air in glorious springtime. If any proof were needed to condemn the old system which once bound this community, the songs coming from every heart, not only from minds, of the erstwhile unknown authors would be conclusive without a doubt. This awakening of latent gifts in people became a true inspiration and impetus. Where is the prophet who would be so presumptuous as to fix a limit to the possibilities and attainments surcharging our Human Life? When the community adopted those insignificant appearing paragraphs we now so feelingly call "The Constitution of the Human Community" it saw but dimly the fountains of Life it was opening. These fountains are combining. The stream of progress is daily increasing in volume. Ere long it will be like unto a majestic river ever widening and



deepening until the world over its beneficent and holy power shall penetrate into and energize every human consciousness," is a paragraph from the report published in the Daily Press as written by the presiding officer of the Executive Overseers on Publicity.

A few songs:

### OUR SPIRIT AND LIFE (8, 6, 8, 6.)

- (1) The earth we tread, the spirit spread, of sweet tranquility;  
All hearts unite, on basis right, for real utility.
- (2) No pomp we bear, nor emblem wear, of empty vanity;  
Our aim is true in what we do for all humanity.
- (3) We each do serve, nor ever swerve, in glad humility;  
Our acts are done, great ends are won, without servility.
- (4) There are no lords with brutish words, once anxious minds  
to fill;  
Since all e'er feel the holy zeal on farms, in homes or mill.
- (5) The human touch, worth, oh! so much, on ev'ry side 'tis  
given;  
Once drear the earth, now filled with mirth, for us 'tis very  
Heaven.
- (6) Our purpose sure, 'twill e'er endure to make the glory  
known  
Of that new life where is no strife, since love is ever shown.
- (7) For all shall know we mean to sow pure seeds of liberty  
E'en all the way while here we stay, aye, for eternity.

### TRUE NOBILITY (8, 8, 8, 8.)

- (1) Mockingbirds are gaily singing  
While on branches they are swinging,  
Tho' the slow-descending showers  
Cover all the leafy bowers.
- (2) Rain, with bird songs all the day long,  
Brighten the heart in home or throng;  
By Heaven they're made our road to cheer  
In outer field or fireside dear.
- (3) The wondrous sunshine will appear,  
Flooding the landscape far and near  
With bright rays of life-giving power,  
Making an Eden in each hour.
- (4) One said: "'Tis good," in days of old,  
The sky, the earth, all we behold;

- All human creatures, too, we see,  
Are nobly true and fully free.
- (5) Equality, the boon of all  
Who dwell on this terrestrial ball,  
Let ne'er its radiant beams of light  
Be dimmed by would-be lords of might.
- (6) Awake! Look, all humanity!  
Claim your birth-right of liberty;  
Justice is yours, then stand upright,  
No mortal e'er let you affright.
- (7) Among the people tell it out;  
Arouse strong voices, loudly shout  
Freedom's glory upon this earth,  
'Tis given to all of human birth.
- (8) Children of God's nobility  
Need no man-made legality;  
By better law they are secure—  
God's law that does for e'er endure.

## ALWAYS SAFE (8, 8, 8, 8, 8, 8.)

- (1) The awe-inspiring lightning's flash,  
The mighty thunder's wondrous peal,  
The ocean waves 'gainst shores that dash,  
Remind us all, yea, cause us feel  
The thrill sublime of majesty,  
Nor e'er doth come anxiety.
- (2) The sunbeams bright bestow their light  
Upon gay flowers and shading bowers;  
O'er hill and vale the beauteous sight  
With glory floods all waking hours  
And bid us, too, with lofty aim  
The goodness of our Maker claim.
- (3) The moon doth shine with softened glow,  
The whippoorwill with song doth thrill  
The hours of night 'till morn doth show.  
Let mortals, then, exert their will  
To ope' their lives to Nature's ways,  
And like birds sing in noble lays.
- (4) Among the trees the gentle breeze,  
Brings with its breath the sweet perfume,  
Whose holy influence doth seize,  
To drive away the least of gloom,

Each human heart within its arms,  
And fills it, too, with lovely charms.

- (5) Springtime is filled with mellow air,  
The bud wakes up, and grasses green,  
The roses bloom, and, oh! so fair,  
The robes of earth with changing sheen  
A great wisdom of Him declare,  
Whose energy works everywhere.
- (6) The summer's grain, the autumn's fruit,  
Frost-painted leaves in many hues,  
Loud do they speak, tho' lips be mute,  
To voice the mysterious news;  
There is a Love which always gives  
Abounding Life and ever lives.

## AN ANTHEM (6-7, 7.)

- (1) The king of Babylon, with parade of boasting pomp  
And e'il scowl of power, fell—  
His temples set apart to praise an unseen idol,  
By all sages is called Bel—  
He thot not then of tears,  
Shed thru' many weary years,  
His base force had wrung from slaves.

He proudly rode about, fiercely bade the people shout,  
To out-noise the winds and waves;  
He looked not then upon faces full of furrows worn,  
Nor the welts of cruel staves;  
His eye was filled with pride—  
What cared he 'bout sorrows wide,  
Or ten thousand martyr graves.

- (2) In Assyria old, Massive temples stood so bold,  
Kings their builders we've been told  
Trusted their names for fame, To piles of stone, tho shame,  
Should have overwhelmed their frame.  
Where now those mounts of stone? That out in splendor  
shone?  
With distinction all their own?  
Buried beneath the sod, O'er which thousands since have  
trod,  
Free from fear of master's rod.

Kings and queens, wave your wands; Adorn monumental  
sands;

But behold your blood-stained hands.

That blood shall always mourn, 'Till the dawning of that  
morn,

When freedom is fully born.

- (3) Pharohs of Egypt land, The pyramids which now stand,  
Thru gross vanities had planned.

"Our names shall never die," Each said, "While sweet voices  
cry,

Or remains the vaulted sky!"

What name shall we ascribe, To you vast masonry wide?

Those secrets the sphynx doth hide.

Priest and shrine with the gold, Beneath damp sands ever  
mold,

Which no mystery unfold.

The fields of ripening grain, Prophecy 'tis always vain,

To rely on stony fane?

'Tis written "Ichabod," Where with golden slippers shod,  
Mighty pharohs often trod.

- (4) Mohommedan with sword, Stained with blood of people  
gored,

Set up thus his sacred word.

His mosques of marble made, There times three each day  
he prayed,

On stones bleeding hands had laid.

No mercy in his soul, For base passions did control,

E'en woman's enslaved roll.

In vain was raised the cry, By sad voice or tearful eye,  
Bidding for sweet charity.

For shame such human blight, Could bring the darkness of  
night,

Driving out the happy light.

Fair maidens soon, we see, Shall burst their bands and be  
free,

E'er to live in purity.

- (5) Great the temples of art, Built so perfect in each part,  
They rouse the soul, thrill the heart.

Yet many slaves we know, Placed Greek stones in row by  
row,

Thru summer's heat, winter's snow.  
The Roman forum too, Builded was by slaves who knew,  
Solid rock in shape to hew.  
Behold cathedrals grand, For Jesus profess to stand,  
In cities thru ev'ry land.  
Yet like temples of Jews, Tell it out, tho horrid news,  
Blood from human veins did use.  
Thus for base vanity, Built men in servility,  
To house unseen deity.

- (6) This house we dedicate, Not some mad god to placate,  
Nor plead his wrath to abate.  
We consecrate it free, Not to absent deity,  
But to all humanity.  
Let happy voices sound, 'Till in all the earth around,  
Songs of freedom do abound.  
Then dull slave no more found, His fetters strong that did  
wound,  
Rust decays them 'neath the ground.  
The chains that bound the soul, Have been broken, yes the  
whole,  
Shout it out from pole to pole.  
In love this temple we, Did build the symbol to be,  
Of the fullest liberty.

It is manifestly impossible to give any extended resume of the addresses on this Opening Day. There were three sessions. In the forenoon the time was from 9 to 11:30, the afternoon from 2:30 to 4:30, and the evening from 8 to 9:45. In the forenoon there were two addresses.

The first was by a woman, her subject was: "Right Environment Essential in the Development of True Character." One paragraph will reveal the manner in which the subject was treated.

"In the past it has always been preached that salvation is a personal matter. It was contended that upright living was in one's own making and keeping. Although there is a realm of individual responsibility, especially among the grown, yet we must affirm that the greater power for good rests with the collective body of people. The informed majority is entrusted to set up and maintain the best possible environment and thus make it easy to do right and difficult to do wrong. A child born on the banks of

the Ganges river of necessity becomes a Brahman. In this it is only reflecting its environment. It could not become a Parsi nor could the latter grow into a fetish worshipper. The child born in Africa has a black skin. It will speak the language of its tribe and worship its deities. In this it will be doing the psychological thing—expressing its environment. Owing to the unjust environment of slavery in the United States of America, the negro stole from his own master without any compunctions of conscience, thereby merely echoing the greater sin of stealing practiced by the master when he stole the liberty of the slave. That is, the master class had set up the system of grand larceny, while the negro was expressing his environment in petty thefts. Some few mothers in India did cast their girl babies to wild river beasts because of a false and base standard set up by designing but ignorant priests, priests blinded by lust and ignorant of the glory of parentage. The mothers, tho their very hearts bled, complied with the power of environment. The baby born in Berlin, Germany, became a warrior, whether girl or boy, believing that the Germans had been selected by God to conquer and rule the peoples of all the earth. In this they were proclaiming their environment only, for they were its product. Even the inheritance of the varied characteristics of mind and disposition is affected by the power of environment. This is a great blessing to the coming generation. All thinking people have observed how the habits of a community enforce themselves into the lives of immigrants. In fact environment dictates the habits of most people. Hence it becomes imperatively necessary that the most proper environment possible be studiously considered, cultivated and then set up so that the current of progress may not be impeded. No where is the power of environment more clearly revealed than in large cities. In the Water street neighborhood of Buffalo, N. Y., many a child does not know what man its father is, or the mother either. The daughter is but answering the force of environment when she prostitutes her body for lustful uses. She could not do otherwise since ignorance and lust are the dominant powers round about her. When we see the results produced in the manly characters and womanly natures of those born and brought up in settlements whose people are intelligent and moral we have a further proof of the power of environment. We ought never, then, to forget our communal or mutual responsibilities. We may well remember the sober truth uttered by one of our Wisemen, a truth which it is hoped will burn itself deeper and deeper into our com-

munal consciousness, the truth which declares: "As is the community so are its children." The community is the environment, the children are its expression."

A paragraph from the other speaker, a man, whose topic was: Originality or Self-initiative is the Basis of All Progress and Attainment."

"Former systems of living were based upon forceful or blind obedience to the then existing authority, a man-made authority. There was no attempt made to persuade a person into action because it would be just, good, and right so to act for self and all but fear of punishment was always dangled before the eyes. Hence it is self-evident that advancement became all but impossible save in exceptional instances.

"Suppose that Mohommed had enjoined his followers with: "Do as I have done. The same God who enlightened me will also reveal truth to you," what would have been the result? It would not have meant that they must go to the same cave for the like number of years but to some secluded spot, away from the turmoil of the world with its hate and other contaminatingly evil influences, to a place where no unwelcome intrusion was made and there to think and enter into a rhapsody of mind to gain firmer truths. Had he done this instead of demanding that all blindly accept his preachments, what would have followed? Would Islamic culture have ever become decadent? Never. You remember that the claim is made that Jehovah audibly spoke the laws to Moses. It is also taught as the inevitable consequence that no improvement can be made upon them. Suppose that Jesus the Carpenter of Nazareth had heeded that rabbinical dogma. Would there be in the world of people a system known as Christianity? He broke the arbitrary rule, such as the ecclesiasts of the present have fastened upon their followers, and became a self-propelling force. Those who profess to be his followers have not yet learned the lesson. Had they been permitted to shackle, in a measure they did, the minds of people as the slave masters did the body, there would have never been known a Galileo, no Newton nor Laplace. These men were original observers, and thinkers and have bequeathed to us a rich heritage. It is true that Jesus said: "Ye shall know the truth and it shall make you free," but this was misconstrued, perverted and misapplied by his followers. Had Jesus taught: "All night long I hid on the top of the hill. I watched the silent stars. It was then that my mind took flight. I saw as in a panorama, the

plight of the human race. I beheld the glorious possibility of peace among people. I believed that I had discovered the fundamental basis. You must also concentrate your thinking while in some secluded place away from the tumult and jangling voices, even for the entire night, and you, too, will have revelations to see more clearly in your efforts to solve the human problem so that peace and joy may become permanent among people." Had such an exhortation been followed by his disciples, what would be the height of the Christian attainment today? It is the original investigation, that is thinking, of an Edison which discovered the principle of the phonograph and many marvels of electricity. Ralph Waldo Emerson appears more of a living and potent force today simply because he was a thinker with whom the world has not yet caught up, than in the days of his mundane life. Yet what he was all people ought to be. It is their birth-right, but like unto the old story, most people sell their birth-right for pottage-things which satisfy animal lust. In the centuries gone by and the present time among people in the old order, there are but a few thinkers. Some few had opportunity. These are the ones who come down in history as philosophers, logicians, musicians, sculptors, dramatists, painters and other people of intellectual achievements. This wondrous opportunity is now open to all in the Human Community of True Home. Here we have no ignorant persecutors who control superstitious church people. Behold your unfettered opportunity! Plunge into it as you would into a rushing river to swim and be carried to the desired landing. Our sons shall surpass their fathers. The daughters shall become greater than their mothers. Let in more freely the ever-present life-endowing power which is stirring among us, opening the widest opportunity for all. Give yourself wings to think and to act. There is no need for importing foreign thought or product. Let each give rein to the inward inspiration. Then there shall be born many attainments and glories now unknown."

The afternoon session was designated as "The Young People's" meeting. The participants on the program were all under twenty-years of age. The organist and all the members of the orchestra were still in their minority? What was equally noteworthy is the fact that the two speakers were among the graduates whose "commencement day" was celebrated in this the same Auditorium three days after Opening Day. Suffice it to say that all the exercises were of a stimulating and inspiring nature, causing a greater activity among the younger people while instilling a loftier ambi-



tion and more noble aspiration to be of better service in the interdependent social life.

The young woman spoke upon: "Equal Opportunity a Basic Factor for Permanent Happiness." Here are a few sentences. "The goose cannot appreciate the canary because it does not understand the impulse of the song-bird to pour out its strains of song. Neither can the unlettered Indian admire the magnificent and beautiful paintings of the masters of the past. Nor can they be roused into pleasure or ecstasy in listening to so-called classical music. In the Indian there is a distinct deficiency. This resulted from the want of proper opportunity, for by nature the Indian loves, song and music, produced by any musical instrument. The Arab is not in a position to get the benefit of family living in a well regulated and appointed home. He is uninducted into the manner of living in such a home. He did not have the opportunity of growing up with the natural surroundings of a beautiful home-life. To the toiling boys and girls in factories, or sweat shops in large cities, filled with smoke and poisonous gasses which even destroy all the flowers, trees and gardens, that which one could tell of the glories of springtime with pure air laden with the sweet fragrance of thousands of blooming flowers, although the narrator becomes thrilled with telling, no emotion fills the sad hearts of the pale and all but lifeless mortals compelled to slave the live-long day. To them the glories of nature are but iridescent dreams. Their feelings have been stifled and some have entirely vanished. How different in societies where its members have had equal opportunities! Here there is continued happiness since all have attained a common standard of comprehension and practical living. A system of society wherein a few only have the opportunity to develop a life for joyful living and the large majority are forced by slavish demands to remain ignorant and hence of crude or possibly also savage nature, cannot produce a happy community. To convince yourselves go to some city. Look upon the people in the noisome streets! Listen to the fights and brawls among the people who when born were just as pure, and endowed with just as great possibilities as the great men and women of the present day! Time and that means opportunity, is essential for study and public or social association so that an equal attainment may be reached. We can now see more clearly the limitless cruelty of the old system. How we young people ought to rejoice in our newly-found, newly-asserted and newly-applied principle of Equal

Opportunity for Each and All! Ought this not spur us and cause us to take this message to other communities which still are so benighted?"

The young man's address was upon an equally difficult topic. In fact it is the most "puzzling" subject at the present time. It is: "The Inalienable Value of LIFE." As a starting point he quoted the words of Jesus, the Nazarene. They were: "What can one give of equal value to one's life?" He then affirmed: "This is stating a lost fact even to this very day in the interrogative form. It was the most positive form for making a definite statement in that day. People appeared to grasp a truth better when a fact was thus stated and hence Jesus used this emphatic form of speech. Let your thoughts but make one sweep and you see how sadly his followers have neglected his greatest announced truth—the most valuable thing in all the Universe is LIFE. Those who profess most ardently to follow in his footsteps are guilty of the most heinous crime—War—the wholesale system for destroying Life. It seems so self-evident that no person ought to destroy what that person cannot restore, that no injunction of any kind should ever have been thought necessary demanding in the most pointed way for all people to respect and rightfully value life. It is my conviction that the laws of Moses and the mis-applied teaching of the churches are the guilty sources perpetuating the gastly savagery of war; also capital punishment. The laws of Moses could not have emanated from a just or loving Creator. Those laws were learned by Moses, first in Egypt, then from the Midianites and finally in the completed form from the laws of Khammurabi, who published them 1700 years earlier. At no time could either the laws of Moses or those of subesquent law-givers mentioned, claim to be God-given. If the murderous acts of savage Hebrews were done in compliance to audible commands of Jehovah, declared to be the Ever-present and All-powerful One, then we and all intelligent people would be fully justified in denouncing and renouncing such a monstrously cruel being. The sooner Mosaic laws are regarded as purely human, the conceptions of cruel minds and savage mortals, and are so treated, then the human race will see the awfulness of the murderous spirit and principles and will reject them.

When the church-leaders pervert the words of Jesus by assigning an entirely foregin meaning to them, making an intangible or astral or abstract something they designated by the term "soul" take the place of the concrete term "LIFE" used by Jesus, they

are the ones who perpetuate the cruelties against Life. As I see the purpose of the teaching of Jesus, it means the setting up of such a social order wherein Life would be entirely secure. He desired to establish a system of equal justice, rights and opportunities for every human being. Yet this is not what the churches teach. They aim to prepare their members for migration into some unseen and uncharted region because of the wrongful social order here and yet they are the guilty ones in creating this anarchy of lust of flesh and eye and vain ambition. Life is not valued aright so long, as is the case in the old order, as poverty and wealth are permitted to exist con-jointly. Life's value is not adequately conceived of so long as slavish systems compel some people to remain ignorant. Life is not properly valued so long as arbitrary power is exercised over it by any human being or beings. Life must be considered as possessing Inherent or Inalienable value. It is God-given and to Him alone belongs jurisdiction over it. It must be protected and fostered while still unborn, cared for tenderly after birth and developed into an entity. The laws of growth must not be hindered but consciously assisted for both body and mind since it is the union of these two component factors which reveal life—human life—to us. Life must be cultured in the social organism until it attains both maturity and perfection. This necessarily demands such surrounding conditions and encouragements stimulating the continuous unfolding of its nature and thereby reaching the proper plane of usefulness in human service. These conditions demand freedom to act and opportunities which are equal to all, to realize the inspired attainment and this is possible only in recognizing the Inalienable Value of Life. Of all the current systems of life the Human Community alone is based upon the fundamentally correct or rightful principle. It must result in developing the highest type of life possible in the present evolutionary growth. It will express itself in science, letters, history, philosophy, or other places in the domain of rationality and when coming from the mature this manifestation will reveal itself in the superlative degree. In the Human Community it will be the rule not the exception for life to be so thoroughly cultivated."

The evening session consisted of a Cinema presentation of "Daily Exercises in Physical Culture" or "How to Become and Remain Strong." The Executive Overseers of this phase of communal life directed the filming to be done, beginning with the Child Garden grades and completing the University standard. It

was a revelation to most people. The athletic, aquatic, gymnastic, and field performances were far more interesting than the monotonous repetitions of circus antics, clown grimaces or moving picture absurdities. Permanent pleasure and instruction was to be found in them. At the end of each reel there was flashed this significant admonition: "The exercise which has developed the young to major strength will keep the aged strong." There was a decided improvement in the activities discernible among the middle aged and older members of the community in consequence of this session. Was it well spent? Which is better, learning to live or preparing to leave a self-made world of woe for an unknown sphere? In fact that evening was the beginning of a movement which had for its slogan: "We will be always young and strong." The out-come was nothing less than the production of a sturdier and longer-lived people. Illness caused by muscular inaction, previously so prevalent, was entirely banished from the community.

#### Chapter XIV.

The next important event demanding attention was the Commencement Time, beginning on the 19th day of the 7th month of the 1st year of the Human Age. It is true that this is the second commencement time for the first had occurred, of the ordinary kind, at the summer solstice.

In accordance to the exigencies which existed there were three classes of graduates. In the forenoon the Graduates of the Grammar School conducted the program. It consisted of the rendition of an original cantata—words and music—having been composed by a company of three poetic writers and four musicians in the Grammar School Faculty. No, there were no kings or queens or other arbitrary trumpery mentioned. The leading theme was: "Let nature have its way in you, then you will unfold its mystery and beauty like the rose, with its sweet perfume, or like the singing bird, burst into joyful lays, or the mighty tides harnessed to limitless power." It was an appeal to search out how to be and then to be natural. This was illustrated by the commonest, yet most interesting things of nature. Instead of being handed certificates of graduation, an unopened rosebud about ready to begin opening, was pinned upon the coats of the boys and fastened in the hair of the girls' heads by the Executive Overseers on Education, while one of them said: "You have done excellently so far in your schooling but like the un-

opened rosebud you have not reached your proper growth. These rosebuds would have in due time unfolded their petals to answer the sunshine. So you also must give the time necessary and you, too, will begin the unfolding of a better understanding and a brighter life."

The High School graduates conducted the affairs of the afternoon. Since the note of originality had been sounded, the seniors had beset every energy into thinking out what sort of program to present. An original class song came first, followed by a short comedy on: "Don't be serious all the Time," and this by a series of demonstrations in chemistry, astronomy, domestic science, electric phenomena, the class-evolution and finally the cartoonist or chalk-talker. It was an unheard-of combination. It was truly entertaining and instructive as well. A just pride filled the parents' hearts when they saw their boys and girls thus revealing life and growth, the result of conscious thinking.

As a token of present attainments a half-opened rose-bud was properly affixed upon the graduates by the University seniors. During this time one of the Executive Overseers on Education, first commended the class for its fidelity, but also exhorted all students in it as follows: "Your ambition and determination to be content with nothing less than the best you can do must never waver. There are many fields of knowledge and experiences before you. You are just beginning to think-out some of the facts in your lives. A great realm of intellectual possibilities beckons you ever onward. The half-opened rosebud mutely expresses your present development. Had not the rosebuds been torn from their stems—the source of their original energy—they, too, in proper time, would have unfolded themselves and wafted their fragrance upon the air to express the glory of their being and to cause pleasures to humanity. Pursue your onward and upward way. Your lives then also shall burst forth into fragrant glory to bless and benefit our humanity and all following generations. It is for this purpose that we live and move and have our being." During the burst of congratulations the High School orchestra rendered for closing an original selection, which had been composed of many suggestions by its players.

The College, or better the University seniors, had a complete monopoly of the evening for over two hours. They presented a drama of their own composition, for they were fully able to

bring forth the best in this line of human endeavor. When compared with former like productions it was readily seen how far the ideals of the past had lost lustre and the new ones became more potent. The drama did not look backward as did practically the whole dramatic world, including the great Shakespeare. Two very distinct features forced themselves into view. About the best way to put the theme is: "This is the Present, Here is the Future," First to depict and then to act-out the events and characters which the future must produce, since effect must follow cause, is not only a study in possibilities but a remarkable endeavor of applied psychology and the philosophy of history. The effect on the auditors was electric. The performance was so unexpected and so fascinating. When the final scene was presented with the culminating event as fulfilled prophecy, every hearer was entranced or enraptured nor did the emotions relax at the conclusion. Not until the soft strains of the orchestra burst into exaltation in imitation of the climax of the dramatic words did sufficient relief come to permit applause.

The Presiding General Overseer, having been selected for the purpose, made a few statements before addressing the graduates directly. He said: "If any reason, whatever, demanded the slightest proof to sustain the ideals of the Human Community of True Home, that demonstration has been given all day, but particularly tonight. In but a few years our community can, yes, I dare to say, not only rival the attainments of Athens or Rome in all their glory, but to surpass them. Whatever the people of Athens or Rome achieved was in its day distinctive and possibly great. The age, in which those cities were the centers of civilization, witnessed only the beginning of the scientific research which has dazzled all thinking people with its marvelous possibilities based upon the almost miraculous development of the day. There are no depths so deep nor altitudes so high nor yet horizons so wide, whether in the material universe, the unending evolution of the mind or the domain of the human life that our sons and daughters will not search-out, discover their realities and apply all forces and facts for the well-being and glory of humanity. What we have heard and witnessed today, great and wonderful as are the results, these are embryonic prophecies that speak of coming ages when humanity shall have become much more like unto the rightful character and attributes most people ascribe to our Common Universal Father." Turning to the graduates he continued: "What the people of the community had you do and

stimulated you thereto, you have completed. Your constant efforts we fain would admire. Your perseverance we commend. You are, however, tasting only the beginning of future possibilities before your very faces. Your parents rejoice in the fact that you surpass them in academic culture. Let not one forget the purpose of life. Let it be repeated over and over: "I'll think and live to serve. I shall give freely for so have I received." The rose is attached to your bosoms or brows full blown. It is a designation recognizing your persistence until you have completed the standard placed before you up to the present. It also speaks that you will in all future times be alert in the positions of constant useful service. Stir into a holy emotion, a very living flame, the prophecies you announced until they bring the golden fruitage of a well-spent earthly life. Your future is different than it was for us older ones. You have all things, health and home, fellowship and favor, opportunity and possibility, society and the whole community to urge and assist you as you enter the broader arena of life."

The entire week was well filled with interesting events. Games, sports, contests—land or aquatic or aerial—came in well-appointed times. In fact every imaginable feat or feature calling for muscular power or mental acumen, were clamoring for expression. This was but the logical effect of the new order. A new life was animating both young and old.

At the close of the university exercises, the Presiding Officer stated that various commissions had appealed to the General Overseers for public opportunities to bring their suggestions and findings before the public. Since the Auditorium was erected for just such purposes the reports of the commissions should be heard in it. Many believed their findings so important they were pleading for the earliest opportunity. One committee was deemed to have the "right of way" for the first meeting. This was the Commission on Education. It was announced that this commission would present its findings and make its recommendations on the next Assembly Day as the seventh day of the week began to be called and known. This meeting occurred on the 22nd day of the 7th month of the 1st year of the Human Age.

## THE DAY.



HE sun was pouring its glorious light undimmed by mist or cloud, into True Home. An intense feeling pervaded apparently the very atmosphere. Little by little the information had been scattered that the Commission on Education in its presentation would bring out some very important matters for consideration and decision. Rumor had it that the recommendations would be very radical. Information was also gained that the Educational Commission had had frequent meetings with other commissions, especially the following: That on Language, Literature, Psychology, Aesthetics, Physical Culture, Publicity, Course of Study, Child Growth and Well-fare, Pedagogics, Parentage, Sexology, Mother and Babe, Sociology, Marriage, Purity, Domestic Life, Care of Body, Moral Culture and Social Entertainment. In fact the presiding officer of the day announced that those parts of the presentations of the Educational Commission embracing elements belonging to other commissions would be stated by some one belonging to those commissions. At this juncture such an arrangement seemed necessary and also just. There would be also recognized and seen in this manner the interdependence of the work of the various commissions.

Some few statements of the commission were: "Our common speech and acts contain so much of the unreal and false that one must marvel at the good which is done and the honesty manifested. The sources for the make-believe things is found in the home, the school, the books, the public press and constantly repeated words and acts of most people. It reveals to us our awful inheritance from the old order. These must be fairly met and corrected. It will be a combat of resolution against habit but it must survive in setting up in a better standard and environment. To effect this we must start at the very beginning. Children should be be-gotten as the result of plan and desire. Fatherhood and motherhood must be understood. Pre-natal and the laws of inheritance must be comprehended. The effect of personal purity must be recognized. Prudish parents must put aside that false modesty and instruct their sons and daughters aright on the question of the pro-creation of children. Up to the very present the neglect has and is disastrous to the well-being of



humanity. The courses of study and pedagogical methods are sorely in need of revision. So also are the very contents of the books, not only those suggested by the Executive Overseers on Education but in every subject excepting music, philosophy, psychology and physical sciences. The most marked and poisonous matter is found in readers—poetic or prose, histories, dictionaries and encyclopedias. This will appear from proper presentations. The evils of the past must be blotted-out entirely, especially in the books and the public press. The latter in the past and where unreformed in the present has been and is a deadly venom, poisoning minds, ruining them and causing many to fall into untimely death. With such facts confronting us we must begin anew to build up a culture—a Real Life—which shall be as the people of this community have purposed it shall be. Our goal is True Human Living. Hence our recommendation is: “Empower the existing commissions to compose the proper courses of study, the required charts, books and printed matter and observe the public press, so that true educational life may ensue, beginning with Babyhood and culminating in Parentage. We are fully convinced that any other limitations within these extremes is inadequate nor can it result in the standard to which the community aspires.” Such was the momentous pronouncement. To comply with the suggestion meant a far wider conception of the educational purpose and those who must be within its scope. The time at the conclusion of reading the report being 11 o’clock, a motion prevailed deferring consideration until 2:30 p. m. This made possible the customary meeting for moral, social and spiritual purposes as arranged by the Executive Overseers on Public Assemblies.

During the recess much discussion had been indulged in so when the hour for the meeting had arrived many were prepared to make motions. One prevailing set apart the whole week as a Rest Week from usual occupations. Another designated that all the commissions should be heard before any discussion on the report of the Commission on Education be started and that for the purpose a forenoon and an afternoon session be held until all commissions had been heard.

The Commissions on Language and Literature were the first to make their statements relative to their relation to the education of the minors in True Home. Some parts are these: “Language is essential for the most intelligent communication of ideas. It must appear to everyone that a clearcut and solitary meaning

must be attached to each single word, otherwise a confusion arises which results in misunderstandings which bring unhappiness, the very thing which should not occur. As dictionaries are now constructed one lone word is given as many as 25 to 40 meanings. This is manifestly absurd and must be corrected if we expect the school attendants to obtain the same ideas or grasp the meaning of each principle. Let us take an old religious term as a sample.

When one speaks of a baptized person, the ideas conveyed to different persons vary much depending upon whether an affusionist, an immersionist, an idealist or a spiritualist hears the statement. This difference of ideas is confusing. It results from an abuse by departing from the root meaning and entering into the speculative sphere. In fact some times the very opposite meaning from the original is attached to transliterated words, as an instance the term 'divinity.' Its basic meaning is 'pretense or fraud,' yet professing Christians predicate that character of their Savior. They think that by association and constant use they can give a new meaning to the term. By the constant repetition of the expression 'we had a hell of a good time' the meaning of the word 'hell' cannot be changed.

Why should we continue to say 'at sunrise or at sunset,' when the sun neither rises nor sets? Why continue saying: "It tickles the palate or It is a toothsome dish," when neither the palate nor teeth are capable of tasting? We are called upon to oppose a mountain of ignorance in our common speech. So much of poetry, especially church songs, is the veriest trash. A word dodges through the jingle like the particles of a kaleidoscope, ever changing its meaning. A large number of books are filled with such contradictions. In a record of the past it is stated, that the people brought their books and threw them into a bonfire. If we were to imitate them, search some of our libraries, we would have some fire for quite a time.

Let us take another example. We will compare two important words—science and philosophy. In the average mind these terms are hopelessly mixed. The word, philosophy, is from the Greek and is made up of two words, the first meaning love and the second wisdom. Hence a philosopher is a lover of wisdom, one who uses facts or truth in the best (wisest) way. The word, science, comes from the Latin and means, to know. Hence a scientist is one who knows what he speaks, he utters facts or truth. Dictionaries and text books are responsible for the chaos now attached to the meaning of many words. Your commission

is convinced that the community needs a corrected vocabulary, that is, a New Dictionary, new school books containing the corrections, new poetry and prose writings and New Encyclopedias for otherwise the members of the community cannot arrive at the same understanding which produces a unity of action. An equal standard of life is very difficult to realize, if not impossible, unless ideas are clearly expressed. With our present use of language the hoped-for unity has not yet been experienced."

An excerpt from the commission on Psychology deserves special mention. It is stated: "That powers of the mind are unfolded just as naturally in the sequence of time as are the flowers of the field or the trees of the forest. The bodily sensation of feeling, hunger and pain as examples, first assert themselves. Mental power though inherent is first stirred by physical contact. Herein is based the need of a right environment. It also obtains that seeing, hearing, smelling, tasting and touching become the first acts of the child. Then follow two closely-joined powers of the mind—that of retaining and reproducing the ideas gained through the sensory and muscular systems. Then the effort to combine ideas and visualize them asserts itself. Imitation of older people also manifests itself at this time. Then in succession are put to action the power of comparison and arrangement or classification. This is followed by reason becoming active. Through the whole life, however, are the stirrings of desire and emotion? Owing to the substance contained in the contexts of charts and books, these fundamentals are violated extensively. It may be truthfully said of some in the upper grades where reason should be applied, that "Though they have eyes they see not, though they have ears they hear not," simply for the reason that the development of the Observative powers of mind was neglected or not sufficiently stimulated at the time when those powers began to unfold their activities. The memory had also been burdened when its development had not yet reached the point for energetic exercise. The reasoning powers are much hindered by a freakish or immature memory. Since these vital factors are in much chaos in all school texts, necessity demands that all physical school material be brought into actual harmony with the natural law of mental growth.

Habit is but the reflection of mental acts repeated. To put it in another way—when once an idea has lodged in the mind, it reasserts itself daily unless by a conscious volition it is displaced and this, too, takes time. The power to chose also bestirs

itself from early childhood. The Will to be effective for good must be based upon reflection. This prevents unwarranted conclusions and deeds. The Intuitive powers are not subject to amendment or increase."

The commission on Pedagogics made just as revolutionary suggestions as those which had preceded it. The contention was: "Our present system of mass instruction is at variance with actual requirements. It reminds your commissioners of 'sausage-making machinery.' At one end the raw material is 'thrown in' and it is hoped that the finished product will be uniform. This is an utter impossibility. A class consisting of more than four pupils is unwieldy nor can the personal touch be given as it should. The personal interest of the teacher in every pupil is of utmost importance. In mass instruction this cannot be applied.

Wherein the system of schools is woefully deficient is an adequate classification of the pupils. This results from the fact that applied Psychology is deferred until the student enters the university courses. Your commissioners are convinced that the necessity of the case demands that: "Each child, pupil, or student be examined by the teachers of Applied Psychology who shall issue an ample chart to the parents or guardians, to the teachers, and the minors tested. This chart shall also prescribe the necessary subjects for stimulating the powers of mind which were discovered to be deficient.

This examination shall occur twice each year until the student enters the University. We also deem it imperative that recitations be exacted from the school attendants in those subjects in which deficiency is shown instead of flattering them in those subjects wherein they make no effort owing to the inherited mental abilities to which these subjects appeal."

The Commission on Child-welfare and Growth stated: "One of the serious factors confronting the Child Garden and Primary teachers is the unequal bodily and mental development of children of the same age. Aside from deficient inheritance the one cause for both is found in the failure to properly feed, clothe, exercise, cleanse and rest the body of the child and to properly induce mental activity before the child enters pedagogical supervision. The parents are, but more particularly the mother is, the more responsible one to use the proper method to develop the child's body and mind. Since mothers have such divers opinions on the matter, we recommend that each child be tested bodily and mentally by the constituted persons, one for body and one for

mind on physiological and psychological principles and prescribe the method necessary according to the findings so that the standard of physical and mental growth shall have been attained when the child enters the Child Garden grade. This test shall take place when the child is one month, and six and one-half months old, and twice each year thereafter. The report shall be given to the parents of the child and one shall be filed with the Executive Overseers on Education.

"The commission having the important subject of 'Mother and Babe' for its consideration hereby states its recommendations in so far as they are allied with educational themes. The child's disposition is materially affected by the attitude of the mother toward the unborn babe. Especially should the mother be ever hopeful, lofty of mind, exalted in aspiration, sublime in thought, joyful in her surroundings, contented in demeanor and restful in spirit so that the child will be endowed with the best possible characteristics and without the named attitudes which are essential this cannot be anticipated. Her love for the born child will naturally increase. Her conduct toward the child is also a mighty factor in fostering the proper disposition. She should never show irritability nor loudness in her speech for both habits will fix themselves in the mind of the child. Hence we urge that a compendium be published setting forth the matters here suggested fully and that a copy be given to all women capable of motherhood and future brides."

The commission on "The Care of the Body" deemed as essential to assert: "There is a close kinship between the body and the mind. This is particularly so during the growth of the body. Although the commission can only advise or recommend, it desires to say that it wishes that some kind of authority could be conferred upon the Executive Overseers on Education for a better supervision of all school attendants so that their food will be of the proper kind—quality and quantity and preparation, their rest the essential amount—neither too much nor too little, the bodies to be regularly cleansed inwardly and outwardly, the teeth be properly treated, that the sleeping rooms be fully ventilated, and that where studying is done in rooms that they be properly warmed and constantly filled with pure air for all these things are essential to keep the body sound. To secure the necessary information both the parents or guardians and the attendants of sufficient age should answer prescribed questions. Each class should have in the teacher a personal inspector, one for each sex

beginning with the primary grade. The home-study and sleeping rooms must also be inspected. The questionnaire may settle the question on food and related matters."

The commissions presented both side of the matters in the propositions they brought forward. For brevity's sake all but the narrated matters of particular import are omitted.

"Your commission on Physical Culture hereby recommends distinct betterments as bearing vitally upon our system of education. Well-born children cannot be brought into life by parents who are not normal. In fact abnormal children inherit their peculiar characteristics from imperfect parents, especially the mother. Many of the imperfect elements in parents can be materially removed and better functions introduced by proper physical exercise. Before the birth of the child the mother should not only exercise daily but a required amount especially adapted for and calling out mental action.

From birth to school days a strict regime should be followed so that normal muscular growth will be induced and retroactively mental impulses. The school attendants should not only exercise for a short time two or three times a week as now but that many times per day. Every day the body should be worked into a sweat. There are many unexplored fields in the domain of Physical Culture. These should be investigated and applied. A physical culture class must not be merely one having diversions. The exercises must be actual labor—something which puts muscle and brain to test. The existing books for guidance are inadequate and hence we propose that the most competent compile one and that a larger number of teachers be appointed so that more personal attention may be given to those who are deficient in body. A vigorous mental and strong moral race can only be developed upon an adequate foundation and this demands a symmetrically developed sound body."

"Parentage is the normal expression of pro-creative powers. It is one of the two most noble experiences and attainments in human life. Unless consciously exercised a haphazard accident is the result and this usually brings shame to men and women. Not only should there be a knowledge of sex but the natural association should be thoroughly understood and that period known as gestation. Herein there is a woeful ignorance. It is perhaps not over estimating the importance of parentage to assert that the conscious pro-creation of children will make the human race a current of ever-increasing progress and refinement, the broaden-

ing of intellectual acumen and moral worth, while the failure so to live will bring misfortune. Hence we assert that it is of prime importance that a concise treatise be published for study by all men and women and that lectures be given frequently wherein the scientific i. e. the natural life of ascent in parentage are fully presented," is a part of the report of the commissions on Parentage and Sexology.

At this point the commission on Marriage presented its findings. Among the valuable suggestions these are mentioned: "All young men and women should be taught, thoroughly the necessity, nobility and benefit of marriage. The fact that normal health demands marriage must never be lost sight of. The unmarried are incomplete personalities. They are aliens among normal human beings. Yet there must be taught the necessity of proper mating—so that the children shall surpass their parents. There must be proper sex-desire but also adaptation of mental power and moral qualifications. All three must be recognized. Many other characteristics also must be considered such as aims or aspirations, temperamental inclinations, conceptions of beauty, truth and utility. Advice must be given on all these lines. In fact marriage can and hence ought to be put on a scientific basis. There should be the physical test, the psychological examination, the moral findings, and the practical living which each should know of the other. When this standard has been attained then the community may more complacently look forward to an accelerated current of progress in the educational domain. Do we see the necessity of a hand-book to guide the young in these matters? Not only should the parents instruct their sons and daughters but the subject of marriage and sex should be taught in the final year of the University course."

"Domestic life and educational matters are closely related. School attendants should be surrounded by the type of home life tending to stimulate hope, perseverance and normal contentment with true ambition. Unless these factors are considered as essential, the proper atmosphere will not be given to the learner. The home life of parents should show delight but not noise. Proper mental concentration one of the essential attitudes or rather exercises of the mind, is impossible with discordant clanging sounds, loud voices or angry speech. The learners temper and temperament must be considered, and where abnormal brought to normality, and this can be accomplished most effectively in the home. Conduct on the part of husband and

wife must accord with psychological principles for each other, their children, and all domestic matters. In fact the influence and value of a right domestic life cannot be over-estimated or stated. A pertinent truth is unfolded in one of the old legends which represents the home as the One Paradise, upon this earth. Home life is reflected very plainly in the variations discerned among school children. Some are industrious, others are indolent. Some are alert, others are dull. Some are sweet-dispositioned, others are boorish. We might continue comparisons ad libitum. You see the palpable necessity for setting up the most ideal home life possible and to this end there ought to be more and better books and popular lectures as well" is a part of the report of the commission on Domestic Life and Manners.

"An important element in the proper schooling of children is their environment—out of school rooms and grounds," was the beginning of the statement of the commission on Sociology. "There should be proper diversions, exhilarating occasions, parties and every kind of social stimulus, but all with moderation. Social functions should be planned for daylight hours only. Games and conversations should be directed toward the elevated things of life and the needed strenuousness which makes stalwart men and women. Humor and gladness should be cultivated. We recommend that a permanent body of 'Overseers on Out-Door-Life' be constituted who shall formulate suggestions for proper social intercourse and out-door-life."

"Personal and social purity are positively necessary for the development of a normal mental state. There is such vast ignorance pertaining to both that the necessity demands not only that sex hygiene be taught, but the more fundamental laws of physical growth revealing the stirrings of appetites and passions also. These are normal and holy as much so as spiritual emotions. Parents do not seem potent enough in this arena of child and youth conduct so that all adults of the community must assist although the teachers in the schools remain the most positive factor for inculcating Purity. Some current publications essay to give some enlightenment but to study them is a voluntary matter. We recommend that a mandatory course be placed in the school curriculum beginning with the tenth grade of the school and continued to the end of the High School 'course of study.' We also plead that all adults study the text book to be published by this commission."

The commission on Moral Culture made some very pertinent



suggestions. Some are: "Parents should, yes, must, state the truth to their children. To lie to the child and then to expect the child to be truthful is an utter delusion. In Moral Culture there is no room for Santa Claus, Mother Goose or stork falsehoods. Perverted imaginationings are positive poisons. To narrate either by word or on written page the deeds of passion, murder, rape or any other evil poisons the mind of children, and to eradicate the poison is an arduous task. The habit of truth is both inherited and inculcated. The fountain—parentage—must be moral in speech, conduct and character if the offspring is to be endowed with the essential powers to develop rightful character, mental ability and moral equilibrium. Beginning with the Child Garden grades, moral teaching should be given and continued until the student becomes a member of the class in Moral Science in the University."

"Your commission on Aesthetics and Ethics aver that emphasis must constantly be placed upon the things Beautiful, True and Good. These are permanent factors of human life. Since fine arts direct the mind to so-called higher types of thought and expression we recommend that more of color crayon work, painting, music, poetic composition, neatness, cleanliness, be developed in the schools. Lace-work, knitting, sewing and all manner of designing should be taught constantly and cultivated assiduously in the grades of the Grammar schools. Reproduction of nature and natural phenomena is a charming pleasure to the child.

Evidently a code of ethics is necessary judging from the words and acts of school attendants. Class ethics, table ethics, ethics of the sexes, ethics of the younger to the older and the reverse, of learner toward teacher and the reverse, are a few places where a distinct variation is found, and this proves our contention. In fact, since we have inherited many false mannerisms from the old order it becomes necessary to launch a new code of conduct. This is the purpose of your commission if given authority so to do. We deem it advisable to publish two works, one for the school and one for use by all adults, and this must be placed in every home."

The commission on Publicity made a voluminous report. Some important features are here given. "Products of the press-newspapers, magazines, books—are powerful factors causing weal or woe in the community. Printing absurd cartoons and so-called funny pictures is a poisoning process very injurious to the child mind. It creates a false appetite incapable of being satisfied

aright. It causes the mind to form a habit for craving excitement. It ruins the more wholesome ambitions toward strenuousness and stalwartism. It destroys refined tastes. It cultivates the crude or raw into being more so. There is a whole world full of genuine humor without absurdity or hidden poison.

A great exigency is before us, in view of our mixed vocabulary. To select words which have but one distinct or primary meaning is our present task. What idea must a child get when reading of a 'vice' president? The child must conclude that there is one officer in some organization who is impure or vicious. We must discard Greek and Latin derivatives when they conflict with well known and terse words of our common speech. Assistant president is an expression needing no explanation or apology. Why cling to the fake story of an imaginary freak called 'Cupid'? Why lie to the children by telling them that the stork brings the babies? Why distort the deformities in people? Why call especial attention to them? Is it not rude and crude to do so? Why publish hideous crimes in extensio? Why emphasize the sensational? Why misrepresent an issue? Why laud the mediocre? Much more can be said showing that the ordinary press is a sham inventing stuffing for its columns. Hence your commission on Publicity and Information states that it deems it necessary to urge the Executive Overseers on Publicity and Information to constitute a competent censorship to which all doubtful matters shall be presented so that a safeguard may be given school attendants in preventing anything to be published which may in any way poison their minds or hinder their normal growth."

The commission on Course of Study was the last to present its statement. One sentence will suffice to give the purport of the carefully prepared findings. "It appears hardly necessary to state what the commission must recommend. What other commissions have presented previously array the whole matter into a series of unanswerable arguments all stating: "Let us take the good in the old, be it much or little. Let us reject the false, which appears very large. We need to start anew on the entire course of study in all the various schools. The community must appoint the wisest and most competent who shall have ample authority to formulate a complete course for each grade, which the Executive Overseers shall put into practice. We deem the matter so important that we propose the election of not less than forty members from the community at large to constitute a special

Commission on Course of Study. We likewise suggest that this commission, if appointed, shall report every 28th day of the month in an Assembly Day meeting that which has been completed. We also suggest that the time for completing the work be limited to three months. Every person in the entire community should give all assistance possible in the matter. Such are our recommendations. You see the need. You see how arduous is the task!"

To complete the presentations of the commissions consumed four days. The sessions began at 8 a. m. and continued until 11 a. m., and at 2 p. m. and continued until 5 p. m. Interest became cumulative in its nature. Tho many terse comments were made by many speakers a motion finally prevailed, being passed unanimously, approving the recommendations of the Commission on Education and those made by the other commissions.

All statements having been in type form were put into the hands of the Special Commission, which went to work forthwith after their election. The communal ballot having endorsed the acts of the public assembly also elected the members of the Special Commission. These acts meant the birth of a better educational system, which would create a better type of life.

### Chapter XVI.

The human community in True Home did not attempt to dispose of matters, be they ever so important, until a specific occasion presented itself for decision. In True Home there were large nut groves. In previous years the nuts were 'graded' and bleached with poisonous chemical compounds. Large packing buildings had been erected for that purpose. Should the community continue their operation? In studying the question it was discovered that the grading—in the old order—was for the purpose of supplying the rich with the choice nuts and reserve the inferior and culls for the poor at extravagant prices. Hence it was decided to remove the packing institutions and for community purposes use sound nuts only, i. e. have but ONE GRADE. Some nuts were exchanged for outside material, but they were of but ONE GRADE, i. e. the nuts were sound.

There was also a fruit and vegetable cannery in the community of extensive proportion and this was the next matter to be settled. It was an institution of the old order. It was operated for profit only. While studying the 'canning' question the discovery was made that much ill-health was attributable directly

to the eating of canned goods. Death resulted in many instances. The action of acids in the canned material developed poisons and many times bacteria. To the community it was a sufficient reason for prohibiting canning of any sort which had the danger in it of poison. This would destroy life. It was proven, however, that some foods were not devitalized much in the canning process but metal cans of every kind were prohibited. Glass or pottery alone could be used. The commercial goods on hand were tested by the chemists before use was permitted. It was found that only inferior fruits, vegetables and fleshies were used for canning purposes by the commercial companies. There were also found many poisonous preservatives while the food was un-nutritious. The stocks uneatable after examination were destroyed and the cannery dismantled. For domestic canning a scientific canning apparatus was invented and supplied to all who desired one.

The same destruction overtook the orange, lemon and flesh (meat) packing buildings. The grading of meats (flesh) in the old order was also for the purpose of enabling the rich to select the more nutritious and edible parts of the carcass, be it fresh or preserved. Hence the community decided that animal food users must eat by rotation and in this way all would use each part of the animal carcass. Gradually, however, the eating of animal flesh disappeared from the community. This in answer to better and proper food and a maxim which ran thus: "Humanity has no right to destroy life for its pleasure. It must not destroy what it cannot restore."

After ample discussion the Ratio system was unanimously approved and put into practice by the community. It was so munificent that every comfort and convenience was given to each member. Each had more than enough. No just complaint against the method could be brot after a fair trial. The wants of each child or adult were approximated upon ample data, nor were the so-called luxuries denied anyone. Enough to eat, to wear, with ample home comforts and daily toil reduced to the minimum, the people were happy but also alert to every element of progress.

This calls to mind the fact that 'divorce' was of rare occurrence. The chief factors had been removed by the system of life in True Home. In fact but one cause remained—incompatability. This, too, was being constantly reduced owing to the fact, especially, that so-called love—it is in reality animalism

(as ordinarily experienced) and consequently as variable as the winds—was displaced by sane considerations or better stated by scientific principles. In addition to what has been previously said there may be stated that: "Experience has proven that attachment and constancy are developed by proper and continued association and contact. When conscious effort is made to mold two lives into one with the object of being a potent factor for good in the community and the richer endowment of expected offsprings, marriage to gratify mere lust was a past-tense affair.

### Chapter XVII.

There were some marked departures of old habits in house construction. Doors were hung on hidden and noiseless trolleys. Doors hung on hinges proved noisy and dangerous when winds blew. Locks and keys were unknown. A scientific latch capable of being opened from either the inside or outside was all that was needed.

When the banks were wrecked the disposal of the vaults was a subject for decision. These vaults in the old order were used primarily to keep the funds from being stolen. The only other use they could have was that of preventing some things from being burnt. Since there were no funds to steal and since all the community buildings were fireproof, wind-storms proof and also flood and earthquake proof there was no need for vaults of any kind whatever. The halls of paintings and also of sculptures were doubly safe while the Library, Publishing House and the Book Department of the Exchange contained a copy each of all records, papers, magazines, books, pamphlets and like useful productions. The decision was made that the vaults should go to the foundries, machine shops and fine metal factory. The cash registers went the same road. The adding machines were also relegated since they impaired mental activity. Even the alarm clocks were rejected since they also were hindrances to mental exertion and they also were constant reminders of the old system—the slave-driving system which made them necessary. The timekeeper was no longer the master of one's activities.

Commercial studies in the old sense ceased to exist. A new bookkeeping system for community matters, the only place where it was needed, was formulated by the Commission on Mathematics. Business in the old sense had died. Since every one had ample time and the means for conveyance—all who desired had

an auto—all food gotten from the Exchange, clothing or house furnishing or furniture or drygoods, tools or what not were personally selected and carried home, but if too heavy or bulky, were delivered by the community transportation trucks. Mail of all kinds was automatically collected and distributed by aerial machines controlled by electric power. Their speed was 200 kilometers per hour.

One of the most useful inventions was the Solmotor. By this instrument the heat of the sun was converted into electricity. This was stored in batteries. By connecting them with a thermostat the house was automatically lighted and heated. Since every communal building or residence was supplied with this invention the other systems of heating and lighting became useless. In fact fuel was no longer needed. Even the foundries used electric currents and all smelting was done by electricity. So also all welding. The Solmotor made housekeeping easy and a pleasure. House cleaning became a diversion, not a burden, since all the work was done with electric appliances. Cooking, baking, washing, ironing, churning and butter-making by electric machinery proved a delightful exercise.

Another useful invention was named the Cultimotor. It was propelled by either gas or electricity. (In passing, it may be stated that electric autos became the rule after the installation of the Solmotor.) To the Cultimotor all manner of agricultural instruments were attachable for stirring the ground and for planting the seeds. Gardening became a distinct pleasure. Girls and women sometimes delighted themselves by using the Cultimotor.

The commission on "The Adult Body—Its Health, Care and Preservation" announced a very important meeting to be held on one of the Assembly Days. A few observations are not out of place here. This commission was composed of the former physicians, Alopaths, Eclectics, Homeopaths, Hydropaths, Electro-paths, Psychopaths, Osteopaths, Chiropraths, and other 'paths,' the health experts of various former boards and the specialists in Hygiene and Sanitation. The number was exactly 46. "We have tested our conclusions by every possible experiment and using all existing means to arrive at a definite solution, hence we state 'All things have life' all things are in continuous motion which is uniform in all of nature.' The human body unaffected by volition is no exception, but when the will is exercised the currents or motions of life become more rapid or inversely more sluggish. We possess three distinct, but united domains in our bodies. In

one domain the acts of the body are entirely under the power of the Will. We have examples in walking, lifting an arm, performing the functions of actual urination and defecation. In another domain the functions are but partially under the control of the Will. Respiration is an illustration. It may be retarded or increased. The heart also responds to sudden mental emotions but much more remotely. In the third domain the Will is powerless. The Will cannot cure small-pox. The disease must run its course. The Will cannot control the functions of the organs of secretions as the kidneys, pancreas or to develop the copulative germs. The Will cannot increase or decrease the actual physical stature. It remains, however, a fact that if the Will is used aright in the first two domains—voluntary and semi-voluntary, then there obtains also a stimulus in the third, by what process has not yet been determined. It is a fact that the body must be properly exercised and rested each day if it is to retain its highest development and usefulness. Over exercise is just as harmful as no exercise. It shortens life by wearing out bodily functions, whether muscular, mental or passionate. Inactivity weakens these functions, thus inviting disease, in fact causing death to ensue much sooner than natural law would permit. It is an erroneous idea for people to conclude when they are 60 or even 70 years of age that it is time for them to retire from activities. In that decision they determine to diminish their physical and mental vitality and as an inevitable result die when they should be very vigorously alive. Whether we accept as an undeniable fact the record in the book of Deuteronomy as it is called or not, we would call the attention to the fact that 120 years ought not be considered an impossible realization and that the eye should not be dimmed, the ear not be dulled nor the natural force not be abated at that age. Hence we would urge all the members of True Home who are able-bodied to continue voluntarily in usual active service, take the best appointed exercise daily, employ every mental power regularly, and thus to abandon the false idea which has been bequeathed us by the old order of retiring at a specified age. Whoever retires surrenders also one of the chief stimulants for good health and a consequent long life of happiness—the hope or ambition of reaching an exalted goal or accomplishing some meritorious object. The right ambition places the goal so high that its full realization demands a very long life to arrive at it. Remove this ambition, those who retire do so, then the mind more or less rapidly becomes inert

and the body soon decays since it has lost its mental and moral mentor."

The commission on The Prevention and Cure of Disease, composed also of all the former schools of healing and numbering some 60 members presented on an Assembly Day some very important statements, in reality suggested positive propositions. The address was delivered by one who belonged to the stand-pat orthodox' school. Some of the salient pronouncements were: "Barring illness resulting from accident practically all diseases are self-imposed. Proofs from actual experiments demand this assertion. When people eat essential foods, breathe pure air properly, take scientific exercise and rest daily, clothe the body rationally, according to the law of nature—uniform thickness, cleanse the skin regularly, comply with appetites and passions as dictated by nature, heed the impulse for mental, moral, and social activities then there are no bacteria, no contagions, no infections, which can attack them successfully. Attention is called to the German bacteriologist, who in the presence of over 400 of his fellow scientists drank a whole tubeful of Asiatic cholera germs, enough bacteria to infect any army, without any manifestation of the plague in him whatsoever. He is not an isolated instance. Everyone must admit that the inhabitants of True Home are becoming more vigorous as the days go by but to arrive at the proper standard more needs to be learned and practiced. Your commissioners plead for a more careful study of the oral teaching as well as a more painstaking reading of the published works of the following commissions: Adult Human Body—Health, Care and Preservation; Bacteriology; Child—Its Bodily, mental and moral Growth and Welfare; Mother and Babe; Moral Life; Aesthetics and Ethics; Physical Culture; Applied Psychology; Sanitation; Sociology; Sexology; Foods and Preparation; and Clothing and Fashion for they are vitally inter-related.

"In curing diseases a complete revolution became necessary. In the administration of curative substances designated in the old order 'medicine' the revolution was most noticeable. Medicine—so-called is but one of three things. It may be of benefit, if it may be so named, as a stimulant, a sedative or nutritive only. Disease is the evidence of impaired vitality, deficient energy or depleted power. A stimulant gives no energy to a patient but rouses weakened organs to over-exertion. Hence all stimulants must be rejected. In the place of the former artificial and harmful stimulants all that is necessary for the patient to do is to



resolve, consciously to determine to do every rational thing that recovery may be effected. Such volition is the best simulant, in fact the only worthy one. Narcotics or sedatives retard functions, deaden pain, depress the sensory system. Pain is the evidence of life. To destroy it robs the patient and the physician of the necessary Vitameter whereby to act to effect recovery. Narcotics are distinctively detrimental to the growing body. Where their use becomes a habit filthiness also follows. No one can deny the necessity of abandoning all narcotics as remedial agents. Nutritive systems of healing are the only ones deserving recognition as remedial agents. This means that proper food, the source of nutrition, must be given the patient—food possessing the substance which the disease has exhausted and in such quantities and hours that it shall be digested and assimilated. Added to the nutritive and mental systems may be given some external, yet natural assistance until the patient is strong enough to begin scientific muscular exercise. These may be designated as Neuropathic, Chiropractic or Osteopathic, Hydropathic, Electro-vibratory and Colonic Flushing.”

### Chapter XVIII.

The commission on House Designing and Domestic Inventions presented many items of interest at various community Assemblies. The standard house was designated as having ‘a Living room, dinning and library rooms, kitchen to which is joined a pantry and cooler, also a store room, bedrooms of the number to accommodate the members of the family, one for each since rest is best induced when sleeping alone, because no energy is transferred from one to the other. Adjoining each bedroom must be an ample closet or wardrobe, well lighted, and also an outdoor well-screened sleeping porch. The bathroom and toilet was entered from the rear porch. It must have no connection with any interior rooms. A combined solar and electric heater was installed so that both cold and hot water were led to each bedroom.

Since the inventors had been busy many improvements were added to make homelife like unto Eden. An inventor produced a mechanism for opening and closing doors. Even the weight of a two-year-old child, by standing on the plate was sufficient to open and close all doors. Since springs and rubber were scientifically placed, the doors moved noiselessly.

Another inventor developed an Auto-ventilator. The air was

introduced from the ceiling through finely meshed copper screening. It was drawn down a shaft by the means of an Airrotator operated by either the Solar or Ventimotor. The impure air was forced out through aperatures, screened by the same fine copper-wire mesh as those which admitted it through the ceiling. The openings were placed on the floor level and near the corners of the rooms. Every kitchen was provided with an air hood and shaft, which drew the noxious gasses and odors into the open and thus dissipated their effects.

The commission on Foods and Preparation published a 'time schedule' to be applied in the preparation of food. One of the students among the inventors of Domestic Appliances, perfected a combination of a Thermometer and Time-alarm. It was attachable to stoves using gas, oil or electricity. Needed utensils were invented by others. Food as a consequence, whatever its process of preparation, was scientifically prepared. As samples, it takes potatoes at a required temperature of the water, when unskinned or unpealed, fifty minutes to be properly boiled. The thermostat regulates the temperature, the alarm having been set to sound at fifty minutes, the cook knows that the food is ready for the table. Unless the cook immediately attends to the matter, the Time-alarm automatically cuts off the heat agent, thus preventing the ruin of the food prepared. Rhubarb is cooked in five minutes at the same temperature as boiling potatoes, the Time-alarm announces the fact.

Thus the Culinameter, as the invention was called, eliminated every uncertainty in the process of food preparation.

Since each family was expected to keep a cow, or more, according to the number of persons composing it or the equivalent of voiceless goats, sanitary means were rigidly applied. The bags and teats must be carefully washed before milking, which was done by an electric milker, invented by a member of the commission on Domestic Inventions. Electric power was used to separate the cream from the milk, for churning and working the butter. All unused milk was fed to the poultry, since no manner of hog was permitted to be in True Home, nor cats, useless disease carriers, nor were dogs tolerated. Since True Home was founded upon the principle of Liberty, the caging of birds and pets—this meant slavery—was abandoned as inconsistent with natural law. All imprisoned birds were set free.

The commission on Clothing and Fashion presented many suggestions and distinct innovations. The community adopted the

following general system. "All clothing must be loosely worn. It must be of an even thickness over the entire body. Tight fitting clothes deform the body. Respiration and the circulation of the blood must not be impeded. Tight clothes do both. All clothing must be of the lightest weight possible. Most people wear too heavy clothes and of too fine a weave. This prevents the air from coming into contact with the skin and prevents the pores from properly exuding the wornout liquids and gasses and of absorbing the necessary amount of oxygen. Feet must likewise have even fitting shoes or boots. When the blood is prevented from flowing freely it produces corns, bunions and malformed feet. All non-porous material for footwear must be rejected. The heels must not be more than 2 centimeters high ( $\frac{1}{2}$  in.). The weight of the clothing must be regulated according to temperature, perhaps two or three times a day. The houses should not be more than ten degrees warmer in cold weather than the outside. Sudden changes shock the lungs and skin, thus inducing distempers."

For the roadways and sidewalks the Civil Engineers established, as approved by the community, a permanent roadbed 6 meters wide. The curb was an incline plane up to the line of allotments from what is ordinarily called a gutter. All houses were so placed that the lines of the front porches were equidistant from the center of the roadway, the distance being 12 meters. A sidewalk 1 and  $\frac{1}{2}$  meters wide ran just in front of, but adjoining the front porches and to the permanent intersecting roadbeds. A narrower sidewalk led from this sidewalk to the front roadway. The Executive Overseers on Adornment of Roadways and Parks planted dwarf trees, shrubs and flowers along all roadways, 6 and 3-5 meters from the center of the roadway. In the front yards no tall trees were permitted.

All roadways were named alphabetically. The Auditorium was the starting point. The dividing roadway running north and south was named Adelphia Avenue. The one running east and west was called Altrua Avenue. To the avenues east of and parallel with Adelphia was given the names of flowers. Those on the west were named in respect of trees. Those parallel with Altrua Avenue on the north were designated by the names in Physical Science, while those on the south were appropriate Psychological terms. The names of birds, or animals, or fishes or geography, or archaeology, or other wellknown classes, were given to the roadways adjoining the named ones, but always

26 in number having the names of a distinctive class. Finding a number and roadway was like repeating the alphabet.

The community sustained its own aero-radio station and thus kept informed of outside matters in the world's doings.



As its name implies the human community places the first emphasis upon Life, life which can be measured only in the terms of the vastness of the universe. A serious problem presented itself when some of the young men applied for material to construct a "Flying Machine." It was realized that all the apparatus for air navigation were still very imperfect. The attempts to fly in the air was super-hazardous. To appease the young people the community consented to their request, conditioned upon the discovery of such principles and building such machines which would make air-traveling at least as safe as that by automobile. The act of the community stimulated all inventors. One produced an apparatus which stabilized the aeroplane and caused it to retain its equilibrium in all kinds of densities of the atmosphere including the so-called pockets. In case of "dead engine" the Flying Machine was converted automatically into a parachute and thus prevented any sudden decent. No machine was permitted unless it contained twin engines and propellers.

The Hydro, Aero and Solmotors began to make effective changes in the production of heat, light and locomotion. The necessity of fuel-wood, coal, oil, gas—for manufacturing electricity to be converted into heat, light and motion, became but a memory. The noiselessness even in the factories, on the roadways and farms became very noticeable. True Home was becoming more and more like nature, a silent might force, ever aiming to conserve and prolong human life. It was knowingly harmonizing its efforts with nature. Its energy was centered upon this one purpose—"Give Life its inherent opportunity."

The commissions on Conservation of Human Energy and Essential Materials through one of their members delivered a very important report in one of the Assembly meetings. The particular topic was: "Commercialism, One Chief Cause of War, Is Pagan, Immoral, Anti-Christian and Distinctly Inhuman." An excerpt or two deserve wide publication.

"Let no one ever forget that every community, however small, possesses all the fundamental resources to sustain its members with

food, clothing and shelter. In the old order which is Pagan, Immoral, Anti-Christian and Inhuman many communities were parastically developed through the commercial system. This system is injurious to all people concerned. In examining the problem we will take concrete examples instead of stating abstract principles. There are cotton, woolen and leather factories in Massachusetts where no cotton grows, and but few sheep or cattle are grown. Nor is there any quantity of coal, nor wood, nor oil, nor gas for fuel purposes developed in the state. These are necessary to operate a factory. Why these factories in such locations? In the region where cotton, wool, and hides are produced there are no factories. Why? Private ownership is the answer, as one wrong element and then the false or artificial systems called commerce and transportation. In the State of Montana large herds of sheep and cattle are raised. There are not, however, any meat-packing establishments nor woolen mills, nor shoe and harness factories. Why? From a climatic standpoint the whole state is delightful. Many are the mineral resources undeveloped. Mighty streams flow seaward with millions of units of wasted energy, the aerial currents which never cease go unharnessed and the sun's energy ever beckons, though never answered, saying: "Use me I will do your work." Granting the rightfulness of the above mention institutions, for the sake of argument, why are they not located in Montana? The cattle are shipped, let us say, to a city called Chicago 3000 kilometers distant. Consider the time consumed for this purpose with the added costs including the building of the railways and the never-ending demand upon human energy—time to do work!

Sheep are also transported to the same place. The wool is clipped and is then delivered in Boston 5000 kilometers away and from there to a woolen mill. Cattle and sheep are slaughtered in Chicago. The hides are tanned many times, hundreds of kilometers away from the place of slaughter. Even the hair is sent back to Montana to be mixed with plasters and mortars. The leather is transported from 800 to 1000 kilometers to factories to be made into shoes or harness. Some fresh or chilled meat is re-transported to Montana and even some of the "tankage" for fertilizer. It is cured meats mostly, however, which find their way back to Montana. Sometimes the leather and the wool are shipped across the Atlantic Ocean, frequently adulterated and then shipped back to Montana as goods "made in Europe," a brand which it is hoped will get a buyer. This is commerce.

It is the most colossal drain on human energy. It is a stupendously irrational system; the superlative type of delusion. By utilizing the natural resources every community in Montana would not only grow the sheep and cattle, but convert them into the needed food, clothing, shoes, harness and other useful products and that at an outlay of not more than one-fifth of the amount of human energy expended in the old system. It is possible to reduce the percentage to even 10%. One is actually shocked to realize the sinful waste which the old system exacts from humanity."

## Chapter XX.

When the commission on Foods and Their Preparation began their experiments the question of a scientific thermometer became acute. The one used by nearly all the English-speaking peoples was manifestly not scientific. It was an artificial contrivance. The result of the discussion in the Assembly was that the Centigrade thermometer, the only one recognized as scientific and that one each, according to size, be affixed to every Culinameter. It was a momentous occasion when one of the same commission presented extensively a thesis upon Essential Foods and Their Preparation. In fact several sessions were given over to the consideration of this most important matter. Among the more important assertions made, being based upon painstaking experiments, chemical analyses and tests with human subjects the following are mentioned:

"Human beings were purposed by nature, deduced from the construction of the digestive system, especially the masculatory organs, to be eaters of fruits, nuts, grains and vegetables. It is quite evident they were not formed to be carnivorous animals. Egg eating may have no objection to it but flesh eating is an acquired habit brought about by indolence or the migration of people into unfit or unprepared regions in the old order, which is constantly developing parasites. Many, if not most, of the diseases afflicting humanity are directly attributable to flesh eating. We know that milk from tubercular cows is a large source for infecting human beings with the same vicious bacteria.

"In the vegetable domain that which matures in the direct rays of the sun possesses the greater nourishment, and hence should be preferred to others which ripen under the surface of the ground. All food should reach normal maturity before it is eaten and then as nearly as possible in the raw state. All food

and drinks should have a temperature approximating the body's when eaten or drank. Hot or cold foods and drinks are decidedly injurious, since they produce shock—temporary paralysis—to the motor nerves while at the same time disturbing the normal circulation of the blood. This condition induces diseases such as catarrh, by iced food or drinks and cancer and tumors, by the hot ones. All fruits should be eaten raw, excepting those which have come into contact with the earth. Some of these may be thoroughly washed, but most of them should undergo a heating process of sufficient length and degree to destroy any parasitic growth. Skinned or peeled fruits cause attacks of indigestion such as does not occur when the entire fruit is eaten. The skins are necessary as carriers, stimulators of digestive secretions and to induce proper peristalsis of the entire alimentary canal. Fruit and vegetables coming into direct contact of the earth are the prolific causes of dysenteries and even pneumonia since the divers kinds of amoebæa are taken into the stomach in this way. Water must be thoroughly analyzed and treated where any parasitic life may be expected to be, even after it has been pronounced by chemists as pure.

"Grains are our most useful food. They are also most nutritious and satisfying, provided that the entire product is eaten. The essential elements for the human body are found in the grains if the whole berry is used, nor can a more tasteful morsel be found. The teeth which are given so little exercise by the common preparation of foods, will be given the adequate amount in the eating of whole grains, preferable in the raw ripened state. In thus eating grains the teeth will be supplied with the essential bone material also. Our commercial flours are devitalized and unnutritious? Children who eat bread and cake from them are hindered in their growth very materially. If we hope to have a strong and vigorous people with good teeth to the very day of death, the refined flours must be removed from the exchange and no longer milled. Any of the grains excepting rice, when properly ground, mixed with sweet milk, or better, cream, with a pinch of salt, put into proper pans and baked, make a delicious and tasteful product which is the most nutritious food possible. If an egg or two are added the result is unsurpassed. Since sugars are entirely assimilated it becomes necessary to use them very sparingly. When used in excess, sugars ferment in the stomach and generate alcohol. The user becomes enslaved to the intoxicating feeling and craves over indulgence in sweets. This

is the reason for eating candy very moderately.

"Since nature has lavished such a variety of foods upon True Home and this is a temptation to over eating by vigorous people, your commissioners have decided that it is advisable to publish a table of "balanced rations" for daily use and consultation. It gives the amount of food to be eaten approximately at each meal, at least for each day. Since various people have different habits the question arises frequently, how often shall one eat each day. It is known that the Mahatmas of India, eat but one meal in 24 hours and this is eaten at midnight for their contention is that at no other time is the body in sufficient relaxation to warrant eating so that digestion and assimilation will be easiest effected. They are a very robust people. It is also known that another class of devotees, the Mazdaznans, eat a small breakfast after arising at day dawn and then eat nothing more until evening-twilight when a full meal is taken. These are exceptionally active and well-nourished. The pure Buddhists on arising eat a small amount of food and then at 11 they satisfy their appetite. These, too, are strong people. So-called civilized people eat at all hours and most of the time overeat. Among the classes of so-called heathen mentioned sickness is a rarity, among the civilized, it is the rule. People eat themselves into sickness. The principle seems to be fully established that the morning meal should be light, so also luncheon and that the heavier meal should be eaten at the end of the day or the heavy meal should be the last one of the day. Whatever be the times of eating they should be far enough apart to give the stomach ample time to empty itself completely."

The commission on Health announced that every member of the community should be subject to a blood test. Among the growing minors the test was mandatory. The purpose was to discover in what the blood departed from the normal constituents to that food might be prescribed to supply the need and also to discover wherein there was an excess so that food containing the excessive element might be proscribed.

Under the old order there existed an occupation called "barbering." Some of the barbers were continuing their occupations as such. An agitation was begun to declare that a parasitic occupation and to this end considerable discussion ensued. The General Overseers finally called a public meeting to consider the whole matter. In this meeting a naturalist declared: "Nature provided positive markings to differentiate the masculine from



the feminine sex. All other ways to designate sex is artificial. Dress must be a matter of service. Fashion in attempting to designate sex is unscientific. If both sexes were similarly attired, what does nature present as the distinguishing characteristics? In the woman a fullness of the breast and a smooth hairless face. In the man broad shoulders but a most distinctive bearded face. The hair on the man's face is a protection for the eyes and throat. This protection is not needed by the woman since nature has provided her in this matter in another way. Masculinity is evidenced by a vigorous growth of beard. If in boyhood or youth the man indulged in sex-abuse, either the solitary or social vice, this is proven by a scanty growth of beard, and if the vice was very excessively indulged in, by no hair on the face at all. The voice likewise fails to change its scale of tone, remaining puerile. To hide as they think the defect produced by violating nature's laws, they have the face shaved smooth, amputate as it were the remnants of dissipation, but in this they constantly and consciously condemn themselves. For the same reason women paint and powder the face, thus further ruining what was purposed to be a beautiful complexion. What must be emphasized is that no man in normal development will effeminate his appearance, nor will a normal woman desire to affect masculinity. Shaving does effeminate the appearance of a man. This is an insult to nature and robs the man of his dignified looks."

Another said: "Since we have ample time I see no need for a barber. Our wives or artistic neighbors can trim our hair and fashion, if desired, our beards." There were some who defended the trade, especially those who were in the condemned class and those who belonged to the former false-fashioned circles. The resolution adopted in the meeting and approved by the community said: "Barbering is not an essential occupation for either service or beauty."

### Chapter XXI.

The Sociological Commission presented a series of addresses on a number of Assembly Days which had a far-reaching influence, especially resulting from the fact that the commission was composed of over 800 members who were known to be very careful in their study and accurate in arriving at a conclusion. One of the favorite methods for study was for each sub-commission to present its written report to the whole commission without colaboration with any of the others. In this manner,

if any divergence obtained it was easily seen. When the whole commission then announced its findings, based upon all of the discoveries in the separate presentations, they were of momentous interest. The sub-commissions had a membership of from 50 to 120, and these were giving all possible time for studying those phases of society represented by their organizations. Perhaps the most pronounced influence resulted from a presentation of the subject entitled "City Life in the Old Order Is the Ruin of Natural Living and Civilization." Note the following verities:

"Cities are the product of the old order—the order of Paganism, Immorality, Anti-Christianity and Inhumanity. This fact would condemn them in that they cause an unnatural concentration of human beings in them. Cities are the cesspools of immorality, the sources and radiators of epidemics, contagions and infections. They destroy physical and mental vigor, self-initiative, control and reliance, thereby sowing the seeds of bodily and intellectual decay, especially since fully 90 per cent or more of the inhabitants are parasites. The vast competitive commercial structures of many floors, the multitudinous office buildings with hundreds of rooms high in the sky, the many extensive factories or manufacturing institutions congesting humanity, nearly always the air being surcharged with impurities and bad odors, have been a curse in all ages and are the poison causing physical, mental, moral or spiritual ruin, first of the individual and then of the whole population. They finally ruin entire nations. They lay tribute upon all towns, villages and farms thru their commercial system. Parasitic life breeds selfishness with avarice, bad temper with arrogance, impatience with stupidity, quarrelsomeness with freakishness, and among women the loss of those refining elements which are the glory of their sex. City life vitiates both the serviceability and usefulness of people to humanity. It creates an unsatiable craving to satisfy selfish demands. In fact, it destroys interest in human beings and centers it upon riches or vanities or false and evil ambitions. The basis for all these multitudinous phases of artificial life is the usurped resources by private but false owners, under the guise of law, of the earth and its products, while the curse thus developed is Individualism i. e., each determines to live alone. Nature nor God ever intended a city as operated in the old order. This is proven when studying history. Babylon, the licentious, ruined the magnificent empire of which it was the center; Nineveh, the haughty, destroyed the vast nation of Assyria; Jerusa-

lem, the wicked, wrecked the Jewish nation; Athens with her aciation devitalized Greece, Rome effeminated the strongest empire that ever existed and thus caused its downfall and dismemberment by savage hordes; Berlin sank the German empire into oblivion; London is disintergrating the English world. These examples out of the limitless number which could be mentioned prove beyond doubt that cities generate and propagate the bacteria of physical diseases and bodily decay, the miasma of immorality directed by the social vices and the death-dealing influences which paralyze mental activity by compelling intellectual deterioration. The cities of the past are positive proof of the impermanence of so-called material greatness and earthly splendor. Only as people apply the principles of the Human Community are they in accord with nature's law. In this union is found stability, progressiveness and the foundation of a self-sustaining organism such as all human communities are which recognize their inherent rights and opportunities and put them into practice."

Reports appertaining to True Home having spread to other regions there were visitors, investigators and applicants for membership. Every visitor was required to register. Each was then given a card of identification by the Executive Overseer on Entertainment who conducted the affairs of office at that time. Each was assigned to some family. Each must pay for his entertainment in precious metal, as directed by the Executive Overseers on Subsistence. When leaving the community the visitor returned the card. Should this not be done, the visitor was deprived of future opportunities to see True Home. The investigators were similarly treated with the addition that they were accorded every opportunity to see Overseers who guided them or explained the organization and operation of the affairs of True Home. All applicants were put on probation until they could be taught the principles of True Home. During this period of probation they were to serve as other members of the community. Those who had proved worthy both in demeanor and ability to serve for a period of from 28 to 48 days were duly inducted into membership in the presence of a public and published meeting under the direction of the Executive Overseers of Entertainment. If they possessed no goods, whatever, they were welcome, but if they possessed "private" property they must dispose of it, convert the proceeds into gold or other precious metal and deposit it with the Executive Overseers on Housing, who conveyed it to the proper

places for use in manufacturing scientific instruments and useful jewelry. Each applicant was compelled to write his or her own name on the roll of subscribers to the constitution of True Home. If either was not competent to do so, the incompetent one was not admitted to membership until sufficiently instructed to be able to write his or her own name on the roll of subscribers to the constitution of True Home. Since no one had desired to migrate from the community no provision was thus far made as to the manner of separating from it. Since some other communities had been founded upon the same constitution young men thought it a good thing to ask membership in one. They were worthy and hence recommended but they soon returned, realizing that there was for them no place on earth but True Home. Here they married, lived useful lives and at death received the recognition of grateful men and women.

The commission on Moral Life was ever alert in its sphere of study and observation. One of the glad reports was: "Since the occasion for violation of statutes of the former order no longer existed and the motive for doing wrong in the present order was absent, nearly all crimes ceased to exist. Some few crimes were still to be eradicated. A case of grave wrong occurred in the seduction of a girl under 20 years of age by a man of thirty. The community decided that under such conditions the guilty one must be Desexualized. Announcement of the fact must be published in the Daily Press in a designated column. Where there was collusion on the part of both, if over 20 years old and no thought of marriage both must be Desexualized. The trial must take place before Three members of the Executive Overseers on Moral Life within three days after the discovery of the alleged crime, and punishment inflicted within three days after conviction. Such punishment was consequent upon the knowledge of the laws of inheritance. Tendency to crime is inherited. Since the environment of True Home developed the tendency to right-doing the only way to prevent the coming into True Home of children with criminal taint was in desexualizing the wrongdoers.

## Chapter XXII.

The various commissions were constantly presenting in the Daily Press and on Assembly Days new thoughts and propositions. This continuous current seized the entire community. It was a decided stimulant to activity in every sphere. Progressive ideas were

animating practically every member. Even those persons who were classified in the old order as "good-for-nothings and ne'er-dowells," yes, some who had been convicted as "vagrants" responded to the natural impulses and became leaders in various commissions. Their environment had been corrected and they grasped the new zeal which was infused in every life.

The Hall of Sculpture and Plastic Arts became a real center of constant interest. The Hall of Paintings attracted thoughtful admirers daily. The Repository of Inventions was a never-ending wonder. The Museum became a source of instruction in comparison of present-day attainments with thought of former times. The hospitals, excepting the Maternity Home, were rarely used. Thus one might continue writing and still not exhaust the interesting realities of True Home.

On an Assembly Day the commission on Metaphysics rendered a comprehensive statement. It did shock some of the former theologians who were still clinging to their former beliefs which had no reason in fact. Especially was the statement anent the "future life" discomfiting to erstwhile clergymen. "The continuity of the ego (self) after death can be only suppositional. Reasoning from assumed facts or premises one might conclude that the ego or particular personality does survive, after the dissolution of the physical body. Yet nothing in nature does so operate. The grain which disintegrates develops a stock of new material, the grains which ripen will be like it but certainly they are not the original 'ego' nor continued 'ego.' The nut sprouts—dies—a tree is grown. In due time other nuts form and ripen, but they cannot be the original nut although they sprang from it. An egg hatches into a worm and this worm is metamorphosed into a butterfly. The same individuality permeates the egg, worm and butterfly. When a butterfly deposits an egg from which is developed another butterfly following the same stages of growth as previously mentioned, certainly the latter butterfly is a different individuality. There has been no demonstration, such as reason demands, in the experiences of the human race, proving the existence of the ego in the future. It is a very laudable purpose among those of us who are searching to discover the scientific proof for the belief that the present ego enters a future career. We are seeking consciously to find the answer to the age-old question: "If a man die shall he live again?" The uncertainty here noticed ought to cause rather more than less kindness and consideration to be expressed and exercised by the mem-

bers of our community for each other, in the Life which Now is. To designate this a "world of woe and not one's home" is a falsehood which must be eradicated from every mind. Everything in nature conspires to make for the well-being and happiness of the human race. Ignorance of fundamental law is what brings ills and sorrows to human lives. Death should be just as welcome to the aged who have lived a useful life as rest after arduous toil. The greatest satisfaction which can thrill human consciousness is for one to say conscientiously: "I have knowingly given my best service." Hope of future reward or fear of future punishment are like unto bribes and of but little, if any, incentive for right living. It is the argument of force and this can never effect reformation needed nor can it enforce right living in the present. Every act done, be it in ignorance or with knowledge, brings its reward immediately if good or punishment likewise if the act is wrong. The laws of nature are constant and impartial. Our emphasis must be upon: "To experience well-being and happiness each must learn to know fundamental law and align acts consciously with it. Let us now live in true service and then the future will welcome us gladly when our earthly career terminates. We may ever hope."

In one of the public Assemblies two very important subjects were considered. One was presented by the commission on Prevention and Cure of Diseases. Their subject was: "Relation of Normal Blood-circulation for Preserving Health." The assertion was made that the present mode of dress, both for children and grown people, prevented the normal flow of blood through the body and caused corns and congestions. The community was asked to cause the Executive Overseers to apply the suggestions of several commissions in designing the right fashions for clothing. Unnatural wearing-apparel impairs the health, and hence a remedy must be effected. The dress required must be of a uniform or even thickness over the whole body. Uneven thicknesses of clothing disturb the continuous and even flow of blood as intended by nature by the fact that exposed parts demand more blood and the carefully protected parts being deprived of their normal supply become weakened. Uneven thickness of clothing causes a constant destruction of the equilibrium in blood circulation which is essential to continued good health.

In answer to this decision the commission on Clothing and Fashion brought in a distinctively revolutionary recommendation, to supplement the action of the community in former de-

cisions. The recommendation was accepted in principle and made obligatory within a specified but ample time, for some to overcome supposed fastidious tastes. The effective report was: "Nature has given the human body the required thickness of skin demanded by its various parts. It is hence conclusive that all covering for the body to be scientific must be of uniform thickness since it is essential to sustain the equilibrium of blood circulation. Since one of our inventors has perfected a machine which can manufacture entire garments of various designs and colors, therefore, we recommend the adoption of what we shall from henceforth designate the 'Union Suit System.' An under union-suit of the lightest weight, and an over union-suit shall constitute the dress of all. The weight of the over union-suit should be adjusted to the temperature of out-doors and that of the inside of the house and changed as often as needed, to keep the body protected properly each day. Nothing but sandals of the most open variety shall be worn in dry weather. In wet weather rubbers of sufficient height, according to the tasks to be done, may be worn. Hats which prevent the free circulation of the air through the hair must be discarded. In fact a brim or eye-shade is all which is necessary. People so dressed will show just as many colors and designs as formerly but will be much more interesting. Remember the Human Body is the Creator's masterpiece both for beauty and utility."

### Chapter XXIII.

The commission on Language promulgated far-reaching decisions that were adopted by the community. This was particularly true in the plans and application of established rules for the making of a Dictionary and Encyclopedia so that the community might possess in its membership a common vocabulary. The rule adopted which worked a revolution was a simple one but very natural. It was: "There shall be assigned but one meaning to each word unless it is impossible to find a word in which to express an idea and then the word shall be confined to two meanings. Anglo-saxon words shall be used wherever possible excepting that scientific, philosophic and technical terms shall be expressed in Greek or Latin derivatives. A few examples of procedure may here be given. Fast, fasten-to make hold or fix firmly. Exclude the idea of abstaining from food or rapidity of motion. Fit, fitting, fitted-to adapt, suit, prepare or qualify, but exclude the idea of disease as epilepsy. Vice-fault, depravity or violation of the ethical law, but exclude the idea of a grade of

office or a mechanical device. Fornication—sex-relation between the unmarried or where one only is married, but exclude the ideas of adultery, incest, idolatry, arching or vaulting. Monarchy—a nation or system of government based upon the lawless principle of usurpation by one through force or exercising arbitrary power over the people. One of the forms of anarchy. (Emperors or empresses, kings or queens, princes or princesses, lords or ladies, dukes or duchesses, counts or countesses are other like terms for monarchy.) Suffer—to bear, endure, undergo, or sustain, but exclude the idea of allow, permit or hinder. Last—a continuation in time, but exclude the idea of number, weight load or foot-mold. Patriotism—a selfish appeal to perpetuate wrongful boundary lines established in the robber age. Republic—a people who are governed by delegates of their supposed choosing but who are elected by capitalists under the plea of liberty. Mass—idea of quantity, collected material or assemblage but excluding the ideas of religious ceremonies and naming of days.”

The Community also adopted the recommendation that spelling must be scientific. Silent letters must be eliminated. Owing to past habits many words were mispronounced and as a result it was necessary to have classes in pronunciation even for the adults. Spelling must be upon the Phono-phonetic system.

All manner of vocal and instrumental, oratorical, discussionary, philosophical, psychological, historical, literary (dramatic and others), inventive, scientific, and other kinds of meetings, presentations, exhibitions and social diversions, were constantly taking place. The spirit of endeavor swayed every member, young or old. Since all important meetings were held in the main auditorium and the smaller ones in its divisions, that building became in reality a very sacred structure of invitation and the place for visualizing the common interests of humanity. Every theme, every invention, every act of the community centered in the One Purpose or Resolution: “For the Well-being and Progress of the Community and Each Human Being.”

One of the acts of the community to be mentioned with which this narrative must end is the one fixing the Unit of Value. It was: “All value shall be measured in the terms of human service, the time consumed in producing a product by human energy. The Unit shall be the result obtained by an able-bodied man working for One hour. To avoid confusion the Greek transliteration shall be used. It is Hora the plural of which is Horas.”



## CONCLUSION.



HAT Peace of mind and in Society, Prosperity in Material Things, Health and Vigor of Body, Progress in the Intellectual Realm, Happiness in the Social Arena and Uprightness in the Moral Domain should obtain in the Human Community of True Home is as evident as that the day results from the shining sun or flowers answer the call of springtime.

Furthermore the principle upon which the Human Community is based is Absolute because it is Natural and Eternal. It will be adopted by communities over the whole Earth in the Evolutionary process unless hindered by Arbitrary Classes and there the Methods of the French and Russian Revolutions will prevail. Unless the change from the robber order to the Human Community is effected peacefully, since the current toward Real Liberty, Actual Justice and Equal Opportunity is running very strong among all peoples of the Earth in the Present Time, it must and will be accomplished through a deluge of Human Blood. Which shall it be in your City, State or Nation? WHICH?

Dear Reader.—Let the principles of the Human Community arouse you to action. When you have mastered them THEY confer upon you full Authority, Commission and Ordain you to preach them to All Humanity.













